

Seauen Sermons,
OR
The Exercises of seauen
Sabbaths.

- 1 The Prophet *Dauids* Arithmetike.
- 2 *Peters* Repentance.
- 3 Christs last Supper.
- 4 Christs combating with Satan.
- 5 The Sea-mans Carde.
- 6 The Sinners Bath.
- 7 The forming of Eue.

Together with a short Treatise upon
the Commandements.

By *Lewes Thomas*, Preacher of the
word of God.

Being the tenth time Imprinted.

AT LONDON:

Printed by *N.O.* for *Thomas Langley*,
and are to be sold at his shop
without Newgate ouer against
the Sarazens head.

1619.

SCOTTISH SCOTIONS

OR

The Chapter of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew

of the Bishopric of St. Andrew



These Texts of Scripture

are handled in this
Booke.

The Prophet Danieles Arithmetickes

Teach vs, O Lord, to number our dayes.
Psal 90.12.

Peters Repentance

So he went out and wept bitterly. **Mathew.**
26.75.

Christ his last Supper

The Lord Iesus in the night that he was be-
traied, tooke bread, **1. Cor. 11.23.**

Christ combating with Satan

Then was Iesus led aside by the Spirit into
the wilderness, to be tempted of the di-
uell. **Mathew 4.**

The Contents.

V.

The Seamans Carde.

And when they were entred into a ship, his
Disciples followed him, *Mat. 8. 23.*

V I.

The Sinners Bath.

If we confesse our finnes, God is faithfull and
iust to forgine our finnes, *Iob 1. 9.*

V II.

The forming of Eue the first woman.

Also the Lord laide, It is not good that man
should be alone. I will make him an help
meet for him, *Gen. 2. 22.*

A Treatise vpon the Commandements.

Blessed are they that do the commandements.

Revelation. 22. 14.

The

The Prophet Davids *Arithmeticke.*

Psalme 90. verse 12.

Teach vs (O Lord) to number our dayes,

THE Prophet David notes the carelesse security, and wilfull ingratitude of carnall men, whom neither the shortnes of life, nor the plagues of God powred out for sin, can stir vp to a dutifull obedience.

In many precedent Psalmes, he taketh occasion by checks and admonitions, to draw the wicked and obstinate, to a consideration of Gods benefits and blessings bestowed vpon them, as in feeding and protecting them infinitely, in suffering the sun to shine vpon them, the raine to fructifie the earth, their children to multiply, and grow vp as fast as them, like the Olive plants, or like the polished corners of the Temple, their sheepe

The Prophet David

and cattell to increase, &c.

Yet notwithstanding, finding them to bee nothing the more thankfull vnto God, or mindfull of his goodnesse, and seeing them to runne on still in their wickednesse, without remorse or feeling, as if they had bin sold to worke iniquity like Achab, and Ieroboam, 1. King. 22. 25. The Prophet turneth to his compassions and prayers for them that would not pray for themselves, desiring **G O D** to turne their hearts, and to continue his mercies towards them: and this is briefly the substance of all this Psalm.

Now then to descend into a more particular narration, and to make you acquainted with the summe of the doctrine contained in these few words of my text, obserue with me these two principal points, which the words do offer to your consideration, viz. the petition of David, and a reason or motive inforcing the petition.

The petition in these words, Teach me to number my dayes.

The motive in these words, That I may apply my heart to wisdom.

I will onely speake of the former in this place, viz. Davids prayer.

Teach vs, O Lord, to number, &c. This
text

his Arithmeticke.

3

tert may well bee termed the Prophet David his Arithmeticke, a better Arithmetick than our Schoole Humanitians and Professors of Arithmeticke in Universities are wont to teach.

This croseth and utterly confuteth the course of the vain men of this worlde, for they give themselves to calculate other matters.

The Merchant numbzeth his debts, the Usurer his mony, the Lawyer his Clients, the Husband-man his goods and cattles, the Captaine his souldiers: but David a man after Gods owne heart, knew well the vanity of the one, and the necessity of this other, and better Arithmeticke.

He desireth God to teach him to number, not his welth, nor his riches, nor his possessions, nor his treasures, nor his pleasures, but his daies. Teach me, saith he, to number my daies. We reade of Nebucadnezar a king, so hee was like David: but hee had not learned to number his daies, so hee was unlike David. This proud king walking and strowting in his rofall palace at Babel, was numbing the towers thereof, and was numbing his wealth, and his magnificence and power. Is not this great Babel, is not this my kingdom &c. Dan. 4. 27. This Arithmeticke made Ne-

bucad-

his Arithmeticke.

bucadnezar pꝛobed, and made him forget that God gave him that power, and that honour and monarchie.

But this Arithmeticke of Davids taught him humilitie and meeknes, and keeps him so far from forgetfulness of God, that he rather forgets himselfe, and his kingly titles, & honour: for in this Psalmic, but specially in this verse, he disclaimes as it were, from all his regall authority, power and state, and exhibits himselfe a perfect patternne of humilitie.

Though he were Gods annointed, and invested with great maiesty and honour, yet he forgot not his pedigree, but hath registered y^e same to all posterities, in that he saith, thou tookest David when hee followed the Crowes great with young, and annointedst him to be Prince over thy people, Psa. 78. 70. of a shepheard crowning him King.

And though he were a King of the earth, yet he knew he was but a king of earth, a man of the same mould that others are of, and subject to the same corruption: nay, himselfe in another place calles himselfe, a worme and no man. Psa. 23.

And as he could teach himselfe a lesson of mortallity, so could he teach it other also, speaking to Magistrates hee saith thus: I have said

The Prophet Dauid

5

said, ye are gods, but ye shall all die like men, Ps 82. And that princes should not escape vncontrolled, he a Prince telleth Princes, that they should also die like others. And therefore since Princes, and magistrates, and people, and all must die, he praieth God for himselfe, and others, saying, Teach vs (O Lord) to number our daies. We find this Prophet numbering, but not his daies, as in this place, but there he numbred his subiects: he would needs know his strength and power, and the number of his people, but himselfe and all Israel smarted for that folly: and himselfe being brought to the knowledge of his sinne, confessed he had done very foolishly, & therefore now he worketh more wisely: he prayeth God to teach him to number his dayes: here he taketh in hand another kind of numeration.

The Prophet sheweth, That except the Lord build the house, they that build it labour but in vaine, Psal. 127. And, except the Lord keep the city, the keeper wakes but in vaine. Where he praueth, that in building it is God alone that is the Architectus or maister builder, both to lay the foundation, and the rofe. In keeping of the city, he is the onely watchman of Israel that neuer slumbers.

And

The Prophet Dauid

And here hee proueth another property to be in God, which is, that he in teaching, is the onely Scholemaster, or Doctor, verifying y^e in the xv. of S. Iohns Gospel, Without me ye can doe nothing; he is all in al, a schoolmaster of all, both learned, and vnlarned, euen to teach Princes knowledge, and the Senators wisdom.

This lesson must needs be well learned, that proceeds from such a teacher. In the 86. and 119. Psalms he prayeth the Lord to teach him the way of his Statutes: and here he prayeth God to teach him another thing, To number his dayes.

Dauid shewes hee was no trewant in the Schole of Christ, but hauing learned one lesson, he conets to learne another; and still calleth vpon God, like a good Scholler vpon his Maister, O teach mee thy testimonies: Teach me thy statutes, teach me to number my dayes, Psalme 119. 33.

All that will be Schollers in the schole of Christ, immitate Dauid, conet to learne more and more, that you may bring forth much fruit, Iohn 25.

If you haue already learned your rudiments, your alphabet of Religion, labour yet further to come to the depth of Diuinitie.

tion, like the Prophet Ezechiel, chap. 47. who when he had waded in the waters about the Sanctuary, he waded deeper and deeper, first to the ankles, then to the knees, then to the loynes, till he could passe no further.

We are first children, and then we sucke the milke of the word: afterwards wee become men, and then we must digest stronger meate, 1. Peter 21.

We must be so well schooled, that we may be able to answer enery man, that shall aske vs a reason of the hope that is in vs.

So well schooled, that wee may be able to teach other, as Peter being strengthned, did strengthen the brethren, and as Priscilla, who though she were a woman, was notwithstanding able to instruct Apollo an eloquent man, and mighty in the scriptures. Luke 22.

This short lesson of David ministreth this instruction to vs, it teacheth vs whom wee should pray vnto, whom we should intreate for to supply in our wants, it teacheth vs to flie to God onely, for in him dwells all fulnesse. This he taught vs once befoze in the 64. Psalme, where disclaiming from all other gods, or Angels, or Saints, saith he, Whom haue I in heauen but thee: David did knowe there were many holy men in heauen, Abra-
ham,

The Prophet Dauid

ham, Noah, Moses, all the Patriarches, and Prophets, Martires, and Confessors before him; yet he had learned to intreate none, to pray to none, but God only; there he taught, and here againe he teacheth, that God alone must be sought vnto, none can bee implozed: none can teach vs but God, and therefore we must submit our selues to be taught onely by him.

Teach vs O Lord to number, &c. Eue our progenitrix had learned one lesson from God, at the deliuering of the commandment, wherein it was charged, that they should not eate of the forbidden tree, Gen. 3. But shee was not contented with one, but would faine haue choice of Teachers, like a trauelling scholler that still changeth his Master; & therefore she learned a second lesson from the Diuell, Hee taught her, that they should not die, but should live like gods, knowing both good and euill. Gen. 3. 4. But Eue found him a lying teacher, for they became Diuels, and death was sentenced against them and their posterity, because they forsake their first Teacher.

Many now adayes, specially the conceited wife, will not offer themselues to bee taught of God, but they will teach themselues, and learne

learne of themselves, they will lie to their
 owne wisdom, and their owne strength,
 and their owne policy, and their owne know-
 ledge; but their owne strength becomes wea-
 nesse, like the strength of Sampson, when he
 gave it to a harlot, Iud. 16. And their policie
 becomes simplicitie, like the policie of Ha-
 man, when he taught to slay all the Iewes
 Ester 7. and their wisdom foolishnes, like
 the wisdom of Achitophel, which turned
 to folly, because hee had not learned it from
 God. 2. Sam. 17. That which they most glory
 in, conest betimes them, like Absoloms haire,
 that seeming to be his bodys best ornament,
 became an halter, 2. Sam. 18. As he would
 haue betrayed his father, so his owne haire
 became his owne traitor, and discovered him
 to the enemy, like Ziba that betrayed Mephi-
 bosheth. 2. Samuel, 16.

All such as refuse to drinke their know-
 ledge from the fountaine, they are reproued
 in that general checke, This people take coun-
 sell of their stocke, and their staffe teacheth
 them.

Saul was neuer forsaken so long as hee
 counselled with God, but when he chose a
 holty so; his schoule-mistres, God releued
 him, and he became his owne executioner; he
 that

The Prophet Dauid

that should haue slaine his aduersaries, slew himselfe, and ministreth greater cause of triumph to his enemies.

Teach me to, &c. Dauid comming to be taught, first acknowledgeth his ignorances, and therefore prayeth God the Authoz of all knowledge, to giue him knowledge.

In the first Chapter of the second Booke of Chronicles, we find Salomon the son asking of God wisdom; and heere we find Dauid the father asking of God wisdom also.

A good father chales the way first, and as gracions a sonne that well might seme to descend from so good a father, followes the same path after, both walking toward God, a father to them both, both of one affection doe aske one and the same thing, viz. wisdom, but respecting a diuers end; the one, to the end he might the better governe his people; the other, to be able thereby, to number his dayes,

And thus much shall briefly suffice for the clearing of the first note which teacheth you, if you will learne of Dauid, to pray vnto God for knowledge; desite him to direct you and teach you, as to teach you all things, so principally this: pray him to leane you to number your dayes.

This

his Arithmetike.

This lesson well learned, will bring you to the knowledge of all your other duties, It followeth:

To number: It is ascribed vnto God by Daniel, chap. 5. That God alone numbereth, weigheth, and divideth, he measureth times and seasons, dayes and yeeres: and he that is the Numberer, will teach vs to number, if we will offer our selues to be taught by him.

No lesson is more necessary for these times, considering how sinne hath spread it selfe, like a leprosie ouer all flesh, and iniquitie hath gotten the vpper hand. And more than this, the vials of Gods wrath are poured out already vpon vs, to consume vs, as we are all eie witnesses this day. All had bin prevented, if we had bin carefull to get vnto our selues this one comfortatiue, more worth than all the Balme in Giliad to haue knowledge to number our dayes.

From the first wordes of this Psalm to this present text now handled, the Prophet recapitulateth, and recounteth the shortnes and misery of this life, And in the 10. verse, he makes vp a Calender as it were of mans age in that he saith, The life of man is threescore yeeres and tenue, and though men be so strong that they come to foure score yeeres, yet

The Prophet David

yet is their time then but labor & sorrow, Ps. 90. so some passeth it a way, and we are gone.

The note raised hence must be this, the shortnes of time sought to make us more circumspect: and certainly, if men did in a careful conscience survey the short scantling of our yeares and crosses incident to the same, they would not runne so wilfully to the vomite of sinne as they do, and so seal up their owne condemnation.

The want of this consideration blindfolds the sinfull soules of men, and cast them headlong into a thousand inconveniences.

If Lot, Genes 9. had numbred his owne dayes, as he lived to see the Sodomites dayes both numbered and determined, when fire from heaven consumed them, he had not proceeded to committe incest so soon after with his owne daughters.

Righteous Noah, Genesis 9. forgate his righteousness, and being drunke, lay uncovered in his Tent, his owne sonnes being ashamed, that the father had cast off shame.

He could preach to the olde world, That their dayes should be an hundred and twenty yeers, and then should the flood come, but he forgate to number his owne dayes, and therefore a second inundation prevailed against

His Arithmetick.

13

gaine him; hee became ouer-flowed with
wine, as the olde world with water: and

If Nabuchadnezzar, Dan. 4. had numbered
his time, when he numbered his towers, and
riches, and honor, he had not so soon lost his
honor, nor haue been sent out to dwell with
beasts in the field, where he was compelled
to eat grasse like an oxe, because hee liked
like an oxe, till his haire were greene
like Cagels fethers, and his nailes like birds
clawes.

Belshazzar, Dan. 5. scattering wine among
his nobles, thought of nothing lesse, then
the numbering of his dayes, although enen
then the moment of time was come, when
hee should resigne vp, both life and king-
dome.

Not to stand upon particulars: If the great
rich man in the Gospell, Lu. 12. 19. 20. had
beene as carefull to number his dayes, as he
was combed with scouling, how to take
downe his olde barnes and build up newe,
thinking to stoe vp for many yeares, that
voyce of terror had not sounded from the
numberer of times, When looke, this night
will they take the soule from thee: he was
rich of many yeares behind, but because he
reckoned without his host, (for hee neuer

schooler

The Prophet Dauid

chooled himself where Dauid learned his Arithmetike, (therefore he deceived himselfe, and that day proued to be the last of his life. Such is, and hath ever bene the course of carnall men, that do fixe their eyes vpon the present time onely, & do think that the same shall neuer be altered.

This securitie was far from Iob, when he saith, all the time of my pilgrimage will I wait, till my changing come, Iob, 14. 14. as if he made it his occupation euery day; from time to time, he waited for his changing. Iob hath left selue his like behind him, selue such numberers of time recorded. Iob and Dauid both doe teach vs to number our daies, as they did their daies.

Sathan castes so many golden bailes in our way, that we cleane forget our time, as Corinthus forgot his name.

We are so busied like Nabal, 1. Sam. 25. 10. about white earth, and red earth, in raking and scraping transitory trash, & so deuoted to fleshly pleasures, and deceitfull vanities of this life, that we haue no leasure at all to thinke on death, and so we chop into the earth afore we be aware, like a man walking vpon a green field couered with snow, and not seeing the way, runneth on, and so vainely

his Arithmetick

dainely fallen into a pit.

Note
concerning
many mor-
tality.

Herodorus writeth of Sesostris a King of the Egiprians, that he was caried in a chariot drawne with foure Kings, whom he before had conquered; one of the foure casting his eyes behinde him, looked often vpon the wheeles of the chariot, and was at length demanded by Sesostris, what he meant to look back so often: saith he, I see that those things which were highest in the wheale, become presently lowest, & the lowest estones become highest. *cogit de mutatione fortune*, I think vpon the inconstancy of things. Sesostris herupon acquising himselfe, wared more mild, & deliuered the said Kings. This history noteth mans mortality.

Teach vs to number our dayes.] David speaks not of yeeres, or moneths, or weeks, but of dayes, noting the shortnesse of our life in the word Daies.

(word) bay
in scripture
signifies
shortnes of

And the same phrase is vsed of al the holy men, vpon the like occasion: Iacob, Gen. 47. told Pharaoh that fewe and euill were the daies of his pilgrimage; speaking of the time; to note the shortnesse of life, he names not yeeres, but daies; and speaking of the toyles and troubles of life, he calles it a pilgrimage.

The Prophet Dauid

Iob in like mannet nambyng his daies, saye dayes, saith hee, are moze swift then a post, Iob 9. 25. and in the 26. verse, they are swifter then ships.

Our Saviour in teaching vs to pray, bids vs pray thus: give vs this day our daily bread. Mat. 6. 11.

As if we should reckon the continuance of our life no longer then a day. And againe, God calling vpon sinners, saith, To day if you will heare his voyce: Psal. 95. 7. a day consisteth but of a morning, an evening, and a noone: some are taken away in the morning of their life, Psa. 35. 18. many feelee not the heat of the day, and he that dialues out the line of his life vnto the evening, liues but all the day.

Peter compares the life of man, to the flower of the grasse, whose glozy endureth but for a day, if is greene in the morning, and withered ere night, 1. Pet. 1. 24.

All that is within and without vs, are so many remembrances of death: all things cry vnto vs that we must hence, as Christ crieth, I am not of this world, Iohn. 8. 23. and Iohn. 17. 14.

The sunne rising in the East, & falling in the West, & all in one day, shewes our li-

ing, and selling, our comming in, and going
forth of this world.

The apparell wearing vpon our backes,
the meate digested and egested, and retur-
ning to putrefaction, the graues shrowding
so many corpes vnder our feete: to be short,
Time the mother of al things, and the chan-
geable state of times, euen winter and sum-
mer, cold, and heate, seede time, and harvest,
all doe crie vnto vs, that we shall weare and
die, and corrupt, as they who were liuing
are now dead, and lie in the dust.

First we waie dzie, then olde, then colde,
then sicke, then dead, so is earth turned into
earth.

We are not skillfull nrbersers of our daies,
like David, till wee haue learned to recount
the dangers and casualties, & vncertainties
of our corruptible condition.

A spider being able to choke vs, and a
hare to kille vs, and a tile falling vpon our
heads to extingnish vs, and that in a moment
of time, when we least expect so fouaine ca-
lamities: we reade of Anacreon, that he died
in eating of an egge.

Fabius a senator was choked with an haire,
Pope Hadrian with a flie. If Iacob counted
his time but short, hauing already liued an

The Prophet Dauid

Iob in like manner numbering his daies, sayes, saith hee, are moze swift then a post, Iob 9. 25. and in the 26. verse, they are swifter then ships.

Our Saviour in teaching vs to pray, bids vs pray thus: giue vs this day our daily bread. Mat. 6. 11.

As if we should reckon the continuance of our life no longer then a day. And againe, God calling vpon sinners, saith, To day if you will heare his voyce: Psal. 95. 7. a day consisteth but of a morning, an evening, and a noone: some are taken away in the morning of their life, Psal. 35. 18. many feele not the heat of the day, and he that drawes out the line of his life vnto the evening, liues but all the day.

Peter compares the life of man, to the flower of the grasse, whose glozy endureth but for a day, it is greene in the morning, and withered ere night, 1. Pet. 1. 24.

All that is within and without vs, are so many remembrances of death: all things cry vnto vs that we must hence, as Christ crieth, I am not of this world, Iohn. 8. 23. and Iohn. 17. 14.

The Sunne rising in the East, & falling in the West, & all in one day, shewes our transiency

Ang

ling, and falling, our coming in, and going
forth of this world.

The apparell wearing upon our backs,
the meate digested and egested, and retur-
ning to putrefaction, the granes shewing
so many corpses vnder our fate: to be short,
Time the mother of al things, and the chan-
geable state of times, euen winter and sum-
mer, cold, and heate, seede time, and harvest,
all doe erie vnto vs, that we shall weare and
die, and corrupt, as they who were liuing
are now dead, and lie in the dust.

First we waie drie, then olde, then colde,
then sicke, then dead, so is earth turned into
earth.

We are not skillfull numberers of our daies,
like David, till wee haue learned to recount
the dangers and casualties, & vncertainties
of our corruptible condition.

A spider being able to choke vs, and a
hare to kille vs, and a tile falling vpon our
heads to extingnish vs, and that in a moment
of time, when we least expect so sodaine ca-
lamities: we reade of Anacreon, that he died
in eating of an egge.

Fabius a senator was choked with an haire,
Pope Hadrian with a flie. If Iacob counted
his time but short, having already liued an

Examples
Some the
dyed vpon
sudden
suallys.

The Prophet Dauid

ages of men.

hundred and thirtie yeares, what reckoning may wee make of our time which is but thortet?

In the time afore the flood, the age of man was great: Adam liued 930 yeares, Gen. 5. Noah 950. Methusaleh 969. almost 1000. yeares. Gen. 5. 29.

But after the flood in Terahs dales, who was father to Abraham, the age of man was a greate deale thortned, from 900. it was brought downe to 200. and under.

Terah liued 205. Gen. 11. 32. Abraham his sonne not so long, 175. Moses 120. Io. swa. 110.

In the Prophet Dauid his time, it was scanted, yet thortet by much, half in halfe, he counted the yerres of men to be threescore and ten. Psal. 90. All hath this vse, it teacheth vs to looke back into our lines, and to learne to redeme the time by a timely repentance.

To draw to a conclusion, liue it telle is but an harbenger of death, and we liue to die. God that numbered the haire of our head, hath numbered our yeares also, and we can not passe them, whether in middle age, or in old age, or in infancy; when, and where, and how, we know not; for the issues of death are in the hands of God.

when

his Arithmetick.

When our end and final dissolution shall come, is therefore concealed from us, because we should alwaies be prepared, and thinke every moment upon death, the end of all flesh.

As a bird guideth her flight with her train, so the life of man is best directed by a continuall recourse vnto his end. Now the Lord of life & death, in whose hands is the breath of every living thing, so direct vs by his holy spirit of grace, that we may learne to number our daies: & we may run out this short race of our sinfull pilgrimage, in godlinesse and much patience, looking to Iesus, the author and finisher of our faith, that when we shall haue finished these dayes of sinne, we may be translated to a better life, in the kingdom of glory, which God hath purchased to vs in the blood-shedding of his beloued son: to whom with the father and the holy ghost, be rendred all glory, maiesty, power, and dominion, now, and eternally. Amen.

B 4 Peters

Peters Repentance

Peters Repentance.

Mat. 26. 75.

So he went out, and wept bitterly.

In regard of the dissoluteness of the present age wherein we live, and generall iniquity of these the worst & last times, wherein the sins of men are multiplied, being grown to the full, & brightness is increased upon the earth, as was foretold by our Saviour Christ in the 24. of S. Mathies Gospel; for that we are all well acquainted with sin, then with the coming of annoyance, without which we neither can have peace of conscience, nor yet the favour of God, who is a Father to none but the penitent, such as are truly humbled under the burden of their finnes, and do carry a purpose of amendment.

I have indued at this time, to lay before your eyes the true portraiture, and the lively Anatomy of a repentant sinner in this example of S. Peter: you shall behold him shewing out the way that leadeth to repentance, whose loose steps you must follow.

after his Deniall ¶

21

looke, foote by foote, and steppe by steppe, if you will come where he is, where is perfect peace and ioy, such ioy as shall not be taken from us, greater ioy and glozy then Peter had on mount Tabor, where Christ was transfigured, Luke. 9.

Peter wept here for a time, and that but a short time, in respect of eternitie; but there he reioyceth continually, without ceasing, his ioy hath no terme, nor limitation of time. So is it testified which was spoken by our Saviour Christ, Math. 5. Wappy are ye that mourne, for ye shall reioyce.

Peters mourning is turned to mirth, his sadness to solace, his paine to pleasure, his repentance to reioysing, for Christ had wiped away all teares from his eyes, because with him the first things are past already: & now he is crowned with glozy like the Angels.

And this he hath now in heauen, because God loued him walking a good disciple here on earth, & knowing himselfe to be inured what he was in name, viz. Simon an obedient hearer.

He is also called Peter, viz. confident and strong in faith, like a rocke inuincible.

And in this place we finde him penitent, his obedience is testified in the history of his life,

Peters Repentance

life, for at Christs commandement hee forsook his calling, and became his disciple: his strength of faith our Saviour himselfe proueth, where hee saith vpon his confessing of him, Thou art Peter, and vpon this Rocke will I build my congregation, *Math. 16.*

He was penitent: the words now read vnto you do proue the same: for after he had sinned, he went out and wept bitterly.

That euery Christian man were thus qualified like Peter! these three graces, Repentance, Faith, and Obedience, are better welcome to God, then the three presents giuen by the wise men vnto Christ, *Math. 2. 1.* gold, frankensence, and myrrhe, are not so precious.

But before I proceed to the embowelling of these words now read vnto you, I must first acquaint you with the substance of that which went afore my Text, being the occasion of the words now to be handled. When Christ was about his passion, and euen now was ready to be offered vp vnto his father, for the sealing vp of our redemption, being under the hands of the ciuil magistrat, to be either condemned, or acquitted: the text saith, Peter stood a farre off to see the end, as the fiftieight verse witnesseth. Where we read that

after his Deniall

23

that he came into the high Priests Hall, and there sat downe with the seruants; to see what would become of Iesus.

And while he sat there, the history notes, that a maid came vnto him, and challenged him to be one of Iesus Disciples. When also wast (saith she) with Iesus of Galilee. Heade the first nine verses, & so forwarde, but he denied, & said, I wot not what thou saiest: the second maid came, and charged him in like manner, and the he swore he knew not Iesus. Being the third time charged by the standers by, hee began to curse & sweare, hee knew not the man: such is our corruption, & Satans policie in tempting vs: when we fall once, we fall againe, and againe, like Peter, who hauing denied Christ once, made no bones of it, to deny him the second and the third time.

Marke the degrees of Peters sinne: first he denied him simply, without any oath, as one not greatly regarding what the maid said vnto him. I wot not what thou saiest: but the second time he tapt out an oath, hee knew not the man, and the third time hee proceeded to curse and sweare.

A bare oath would not serue, and therefore he cursed himselfe to. He was become so

can

Peters Repentance

unning and prompt a swearer, as if he had made an occupation of it all his life before.

Soe soone as he had learned to lie, he had learned to sweare, for lying & swearing are partners, like a thiefe and a receiver, inseparable companions; and as I may say, sworne brethren, that alwayes iumpe together in a sinnefull societie.

And having learned to lie and sweare, he had learned at once to curse too: Cursing came in like a first finger, to make up the messe when the Table was full already.

We never reade of Peters swearing any where else; yet heere upon a suddain, othes and curses shewed themselves, sooner then Ham spied Noahs nakednesse, Gen. 9. 21.

The watchword which the Moabites used in the chase of their enemies, was this; now Moab to the spoile: and satans watchword to the sinnes that paired upon Peter in this place, was this: Now lyes and othes, and curses to the spoile; and there made such a spoile of Peter, that like a man in a trance, as distracted of his wits, he wist not what he did, nor once remembered himselfe, no more then Nabucadnezzar remembered his dream, Dan. 2. 5. Or his incest, Gen. 9. 35.

after his Deniall.

25

What we are, being left to our selves, Peter even now confidently said, that he would lay downe his life for his Maister: yet hee that would seeme to be the strongest, shewed himselfe to be the weakest, and he first denyed his Maister.

This was Peters fall: but we are to speake of Peters rising and of Peters repentance: so so soon as he was awakened with the allarme of a silly Cocke, hee began to remember his sin, and to weigh the greatnesse of it: so Marke retoreth of him: and Peter saith, he remembereth the wordes of Iesus, and weighing that with himselfe, hee went out and wept: Our Wert saith, hee went out and wept bitterly.

So he went out. This Wert affordes three speciall notes, being three degrees of Peters repentance, viz. Remembrance of his sin, remorse of sin, hartly inward sorrow for sin, sounding forth outward signification, even streames of teares. Thus having sounded out the Mine, let us now dig for the treasure.

So he went, &c. This word So, both send us to the first wordes of this verse: for the word both in nature imply a necessary coherence or connerion of the wordes of our Wert, with that which went immediately before.

Peters Repentance

fole in the same verse. The first wordes of this verse are: And Peter remembring, &c.

The Cocke by crowing did put Peter in remembrance, for before hee neuer thought upon his sin. He was carelesse till the Cocke warned him: thereby we learne that the first step to repentance is the remembrance of sin: and therefore the Prophet David saith, My finnes are euer before me, *Psal. 51. 3.* As if he had kept a Register or a memorizall booke to look upon, that the cleare view of his sins might worke a detestation thereof, and so send him ouer vnto God for remission, as the Israelites fled to the bryson serpent, when they were stung with scorpions. Numbers 21. 9.

And lest any of his finnes should escape him, the same Prophet desireth the Lord to purge him from his secret finnes.

Nothing holds a man so long in sinne, as the want of due consideration.

The very remembrance of sin in a carefull remorce, is of force enough to batter the very heart of a Christian man that carries any feeling, and is not altogether obdurate, and hard harted like Pharaoh, one that can not repent.

For I speake not of them that are estranged

from God. and are giuen over to a
probate sence, despising the Lord in the stub-
bornnes of their corrupt natures, knock he
never so oft at the doores of their consciences.

Such if at any time they shall remember
their sinne, are nothing humbled to repentance,
like Peter, who went out and wept, but they
grow malecontent and desperate like Iudas,
Mat. 27. 5. who hauing bethought himselfe,
how traitorously he had dealt with his Ma-
ster, went out and hanged himselfe.

For the differences of effects of considera-
tion in the good, and in the wicked, the re-
membzance, of sinne woꝝketh a biting re-
moyce, and a great grieving sorrow in both
good and bad, but it breeds a godly sorrow
in the one, and a desperate sorrow in the o-
ther, such a sorrow as in the goodly pricketh
them forward to repentance, such a sorrow
in the wicked as driueth them to despaire,
like Achitophel and Cain.

Remembzance of sinne to the wicked, is
the hidious hand-wꝛiting vpon the wall,
that dꝛone Belshazzar into a dump. Dan. 5.
This consideration is the very key that o-
peneth the doore to the closet of our hearts,
where all our books of accounts do lie. It is
the very looking-glasse, or rather face of the
soule,

Peters Repentance

saule, whereby she seeth her selfe, & loatheth
into her whole estate.

In Deut. 9:7 Moses chargeth the people
to remember their sinne; and that he puts
them in remembrance, that oft they forgot-
ted the Lord; by that motion calling them
to repentance.

He went out, &c. sheweth cometh in ano-
ther stepps of Peters repentance: hee self
weighed his sinne, as Marke noteth, and in
the meditation thereof, being now thoroughly
loosened from his former browline, and
number of sinne, He went out; whereby
note the effectuall operation of Gods spirit
in the children of God. After wee have sin-
ned, presently the grace of God calleth us
home againe, and suffereth us not to rest,
like the dove, that being sent out from No-
ah, Genes. 8. found no rest for the sole of her
foote, till she returned to the Arke: nor can
Peter now finde any rest till hee had found
Christ by repentance, whom he had lost by
deniall.

Peters sinne was great: it was no small
bait that Sathan laid in his way, for what
greater advantage could sathan almost have
wished then this, unless he had given him
so dispar too surely he had prevailed in this
all.

also, had not the never-failing hand of Gods
mercy hold him up after his fall, for his blon
gloss, and to the unspeakable comfort of the
people, who though they fall, can never fall
away, for the promise of Gods handeth sares,
and hath this seale: *Deus in manu sua*
Deus in manu sua who are his.

And our Saviour Christ saith. Of those
whom thou hast given mee, I have not lost
one, save that son of perdition. John was
Peter went out, &c. Being ashamed to
say any longer in the place, where he had so
grossely sinned in denying his master, and
so that in regard of the company, he could
not so well avoide himselfe of the greatness
of his sin, by founding the very bottome of
his conscience by a due examination, he left
the company, and went out. *As I have*
As I have went out in
to the field to pray, so Peter went out to
meditate & consider what he had done. Gen.
24.63. The faithful soule when it is desi-
rous to enter into any holy consultation, or
conference, longeth to be alone, like Christ in
the desert, sequestered fro the society of men.
Martha. Jacob being alone, wrestled with
the Angel, and prevailed for a blessing. Ge-
ness. 32.24. Jonah went out of the city Ni-
mure

Peters Repentance

him to mourne. *Jonah. 4. 5. and 101. and 111.*
Moses was bid to put off his shoes, when
he pressed nere the flaming bush; *Exod. 3. 5.*
so we must put off our shoes of carnallity,
go out from our selues, as it were casting off
our olde affections, as the Adversary casteth his
slough; if wee will tread upon holy ground,
and presse to come where God is.

¶ Peter so long as he staid in the high priests
hal among the enemies of Christ, he became
as one of them, & had quite forgotten, that
Christ was his master, or he his scholler: and
therefore he denied him whom he should have
confessed: but being diuided from those wic-
ked ones, he deeply weighed within himselfe
the guilt and greatnesse of his sinne, as if he
should have reasoned in this sort: the like sort
with himselfe.

Oh what haue I done, miserable man that
I am? how dangerously haue I fallen in de-
nying the Lord of life, my Lord.

I a rebellious sinner to deny him & saue
me, and by his death redeemed me. And was
I so wicked, as hauing denied him once, I
must proceed to deny him thrise together, &
that with oaths and curses and bannings?
With my protestation & confident boldnes
come to this issue? haue I shewed my selfe

after his Deniall

31

so cowardly and such an impotent weak-
ling, that I could not remaine constant till
the morrowe when you : meadowe I to am
all This last day I protested, if all the world
were offended, yet I would not be offended:
yet I was ready to lay downe my life for
Christ my Lord, and yet he, before the rocks
were choise, I had denied him three times,
Mat. 26: 74 I did so and I did so and I did so

O perjured wretch that I am: how haue
I transgressed: what a shipwracke haue I
made of my faith, by denying him that died
for me: I that thought my faith strong e-
nough to encounter with the whole world,
most shamefully suffred a maid, a woman,
and the wicked vessel to discountenance
me: I did so and I did so and I did so

Is this, not to be offended: is this, to giue
my life for my master: nay, is not this, to
forsake him quite, & to ioyne with the wic-
ked Iewes to condemn and crucifie him?

For what could I haue done more than
I against him, butlesse I had ioynd with
the wicked to take his life from him: Iudas
did but betray him, and sell him for money,
and I haue voluntarily denied him with-
out hire, and without money: I did so and I did so
The world be reuiled, and all posterities
shall

Peters Repentance

shall take knowledge of my sin; I say name
deserves to go with ab and by on it, like the
name of Ieroboam: my name cannot only
be mentioned, but my sinne must likewise
be remembred.

Ieroboam goes with his traine, Ieroboam
that made Israel to sinne: and Peter de-
serves to have his traine too, Peter that de-
nied his Master. In this or the like manner,
Peter at his going out reasoned with him-
selfe, and surely nothing is so mighty an ope-
ration, nothing so forcible, as the benefite of
consideration, the careful weying of our sinne:
it is the very stone that must sinke into Co-
liabs temples, it is the spirituall hammer
breaking the stony hardnesse of our hearts.
And Satan should neuer be able to detaine
so many sinfull soules in the snare of sin,
if they did but examine and consider of their
sinnes.

For this examination, this going out with
Peter to parly with our sinne, whereby it hath
his effectuall working, there it lifteth every
corner of the conscience: it lighteth a candle in
our understanding, and makes a search, and
as it were a Quest of Iniquity, through the
sinful places thereof: it searches and sweeps
every soule corner, like the woman that had

loſt the great : Luke 15. 8. And when they
are all commoned, and do make their appea-
rance at the barre of conſideration, they are
atraigned, and condemned, and executed,
and our ſoules quite rid & purged of them,
like a priſon at the gaole delinerie. This ex-
amination laieth open, as it were by way of
evidence, all the loſſes and harmes done by
ſin, as the loſſing of the grace of God, which
once was given vs, and all things accom-
panying grace, as the vertues and gifts of
the Holy ghoſt, wherewith the ſoule was
beautified &c.

Secondly, the loſſe of Gods ſanour, and
his fatherly protection : Thirdly, the loſſe of
the reward of al our good works : Fourthly,
the loſſe of the peace of conſcience : Fifthly,
we make our ſelues guilty of ſternall con-
demnation, and ſo conſequently do bind our
ſelues to all thoſe incumbrances, whereto
the reprobates are ſubiect, as to be inheritor
of hell fire, and to be in the power of the Dia-
uell and his Angels.

Theſe are the loſſes and inconueniences,
which we bring vpon our heads in euery ſin
that we commit, and haue we not need then
to go out with Peter after euery ſinne that
we commit : weighing the greatneſſe there-
of,

Peters Repentance

as he did, and neuer rest, like the restless
 Done, tell us lie to God, as the Done to
 the Arche, by an unfained repentance.

This made Peter goe out, and this was
 his consideration, and the same must be ours
 too, if we wil haue rest to our soules, or peace
 to our consciences.

He went out, &c. The place from whence
 he went, was the high priests hall, the place
 of iudgement, where Christ was arraigned,
 where the scribes and people were gathered
 together against Christ, none but wicked
 men assembled in that place: and here was
 no place for Peter.

Therefore he went out. Good men must
 not companie with the wicked at any time,
 and if they happen to light in these societie,
 like David among the Philistines, they ought
 then to make speed to go out from thence ac-
 cording to the counsell of Salomon, turne a-
 way from the wicked man. Proverbs. The
 Lord will haue the righteous to go out from
 the wicked, as Lot went out of Sodom to
 dwell in Zoar.

Peter late denying his master, but now
 being brought to the knowledge of his sin,
 he distressed himselfe and went out: whē we
 are most secure, and at greatest ease, resting

our

and y
 company
 wicked
 men.

any, & ou-
 ly is Salomons
 conformity.

after his Deniall.

34

our selves as it were in the chaite of security
and boldnes, then is satan most vigilant
and watchfull to spare vs.

And when Iob's children were feasting, and
thought least of any danger towards them,
selves, the diuell spied his opportunity to de-
stroy them, by throwing the house vpon
their heads, Iob 1. 19.

When Belshazer was sitting at the table,
carousing with among his nobles, in ves-
sels of silver and vessels of gold: then were
the hideous fingers vpon the wall, ready to
open his tragicall end, and the ruine of his
kingdome, Dan. 5.

Lot had no sooner betaken himselfe to ease
in Zoar, but Sathan prevailed against him,
to cause him commit incest with his two
daughters, Gen. 19. 33. Hee tempted Noah
the preacher of righteousness, after hee had
planted himselfe a vine-yard, to take so deepe
a taste of the grape, that he became drunke:
he became overflown with wine: as the old
world with water, Gen. 9. 21. and this was
a worse deluge then the first.

He that preached to others but a little be-
fore, could not preach to himselfe a lesson of
sobriety, but lay butouered in his tent, and
was a rebuke to his owne children. If these
mightie

Peters Repentance

mighty ones haue bene overthrowen, haue
that y^e weakelings stand: So marvel if y^e low
shrubbs be rooted out & supplanted, since the
tall Ceders in Libanon are thowen down.

This security was far from Iob, who as
he shewed him selfe in other things to be pa-
tient, shewed him selfe in this to be vigilant,
in that he saith, I feared al my waies. If Pe-
ter had watched Satan, as Satan watched
him, he had not bene snared: but when he
sate, Satan saw he was careless, and there-
fore the more subiect to be tempted, and to
be overcome.

We reade in Plinie of the Cranes, that
when they flock together to feed, one of them
used to feed a far off, and that Crane so be-
gled from y^e rest, til as he feeds, looks round
about him, and obserues if any danger be
towards them, if he spy any body deaiving
nigh, then he giveth warning to the rest,
so they save themselves: that this policy rest
is unreasonable burden, and shall it not be
found in man? If when Peters body had
taken it rest, his soule had wakened, and ob-
served Satan casting a net about him, to en-
tangle him, he had deteined the deceiver: but
while he sate, his enemy walked close about
him, and circumvented him so, as he had no
power

pained to accept of it. And so to p^ro^uide
 that Peter late when he fell, like a man in a
 slumber that he falls besides his chair: but
 now he stands up, like a man newly wake-
 ned out of a dream, and he goeth out. The
 goaly are ever (for the most part) noised, ei-
 ther going, walking or running. David, Ps.
 119. 33. desired the Lord to teach him to go
 the path of his commandments. And having
 learned to go, he had also learned to runne
 the way of his commandments. I will run
 the way of thy commandments. Ps. 119. 32
 One comes running to Christ, Lu. 10. A des-
 rous to know what he must do to obtaine e-
 ternal life, he thought he could not runne
 fast enough, being in the way to eternal life,
 Mar. 9. 17. But smothered out that of, and so
 Zacheus came to meet Christ. Luke 19. 4
 A certain blind man running to Christ,
 threw away his cloake, to the end he might
 runne the faster. And Peter held his station no longer, but
 besetted himselfe, and made hast to go out,
 when he felt the kinde soule stirring motion
 of Gods spirit calling him to repentance. A
 Samuel could not sleep when the Lord cal-
 led. 1 Sam. 3. He that is any longer, when
 the Spirit of God called upon him by the
 scole.

Peters Repentance

crowing of a Cocke. Let vs learne of Peter, to yeeld to the working of Gods spirit, now the Cocke croweth, and as many as are watchfull, may heare it. Now then let vs prepare our selues to repent like Peter.

And he wept bitterly. There is the thirde degree or step of his repentance testified by his teares.

Plinie writes, that the teares of the vine do cure the leproisie of the skin: so the teares of the faithfull, grafted into the true vine Christ Iesus, doe cure the leproisie of sin.

Augustine saith, when the Eagle is growne old, shee plucketh her wings into a fontaine of cleere water, and so reneweth her strength: so we must wash and bathe this whole body of sinne, so shall we become lustie and yong as an Eagle.

S. Cyrill upon this weeping of Peter saith, Locum flendo recepi quem negando perdidit. He found that in weeping, which he lost by denying and though he denied him, saith Nazianzen, God is more merciful then man can be sinfull, if man will be sorrowfull. As Elisha threw salt into the waters. Kin. 2. to make them sweet and salt: so must we season our prayers with salt teares, to make them sweeter unto God.

Great

Great cause had Peter to weepe, considering the greatnesse of his sinne; for if Anna .Sam. 1. 7. had cause to weepe for her barrennesse, much more cause had Peter for his barrennesse of faith.

If Rachel, Gen. 31. 15. wept for her children, because they were not, much more cause had Peter to weep for his graces, because they were not.

If Agar wept, being turned out of her maisters house, should not Peter mourne much rather for turning himselfe out of his maisters house, and denying his coats?

If Thamar wept, being deflowered of her virginity, hath not Peter cause to weepe, for being depriued of his faith and constancy?

If the Virgin Mary wept for the death of her son, as if her soule had bin pierced therewith a sword, hath not Peter cause to weepe for denying him that died for him?

Many causes we see may procure teares, but sure, to deny Christ, as Peter did, is a cause that should open dissolue all eyes into teares.

If the eye be drie at any time, it ought in no case to be drie when we should weepe for sinne.

Teares are lost, that fall from the eyes of

Peters Repentance

of godly men, for God catcheth them before they can fall to the ground, and he treasoreth them up in his bottle. Psal 138.

If you will direct this watry humour to his due course, & drine this flood of affliction to the right channell, we must weep for our sins like Peter.

Such weeping is both the salme and smock of sinne, curing that which it chasteneth with true remorse, and preventing neede of recourse, with detestation of the disease.

Tears tie the tongues of all accusers, and softē the rigour of the severest Judge: when they are most pitifull, they are most powerful: and when they are most forsaken, they are most victorious, full of strength, like to Samsons hairy lockes, Judges 16. when to fettle whole armies.

This heavenly dew of devotion never faileth, but the sunne of righteousness adorne it up, & upon whose face soever it drops, it makes the same most amiable and glorious, like the face of Moses, Exodus 34.35. when he came downe from the mountaine.

Most sweetly was it uttered by a Divine of sweetest utterance, that repentant sinner, the cellars of Angels, & penitent teares their sweetest wines, which the sauer of life perfumeeth,

much, the taste of graces sweetnes, and the
sweet colours of returning Innocencie
highly beautified.

That our hearts were such a limbecke,
continually distilling so pure a quintessence,
drawn out from the weeds of our offences,
by the fire of true contrition: heauen would
mourn at the absence of so precious a wa-
ter, and earth lament the losse of so fruitfull
springs.

But, till death close vp the fountaines,
they shall neuer faile running: and then shall
our soules bee ferried in them to the haven
of life, that as by them we were first trans-
ported from sin to grace, so in them we may
be wafted from grace to glory.

And thus haue I deliuered vnto you, the
three degrees of Peters repentance, which
may be most all passe; if wee will tread the
way that leadeth to eternall life.

And now, if I might bee so privileged,
that I might recite what I wold at Gods
house, like Salomon, 2. Chor. 1. 7. I wold
intend no more but this of him, that hee
would direct every one of vs to keepe these
days, which his Apostle St. Peter hath tro-
den afore vs.

There is none of vs but hath offended
with

Peters Repentance

14
With Peter we haue denied Christ as he
though not in y^e same manner, yet sure in
great a measure: and had we lived to haue
serued Christ in the flesh, and had bin in the
last degree, as Peter was, we wold not haue
licked to haue likewise offended.

But how many are among vs, that though
they confesse Christ in name, doe not denie
him in deedes and wordes: we professe the
name of christians, but liue like infidels, be-
uiling a thew of godliuesse, but denying the
power of it. We haue nothing from christi-
anity but the name, like Labans Beels, that
were called gods, and yet were but blackes.

What fruit hath the word wrought in
what amendment of life, what reformation?
Let every man sound himselfe, & descend into
his owne conscience, & he shall find himself
now, nothing better then he was many score
yeeres agoe, as proud now as euer, as con-
fident now as euer, as haire every way now
as euer, as vnapt to serue God now as euer,
and what else is this, then to deny Christ.

Although Christ is preached vnto vs
every Sabbath, & we all in good measure ac-
quainted with the will of God, opened vnto
vs in his word, yet who cares to walke wor-
thy of his knowledge, and to practise in a ho-

the obedience that which we knowe, and is
not this to deny Christ: and is not this to deny

We heare how streightly God commands
us to keepe his Sabaoth, and yet wee wil-
fully violate the same: if we doe present our
selues in the beginning of the Sabaoth, to
offer vnto God the morning sacrifice, wee
will not come in the afternoone, to giue him
euening incense: but we reserve the better
part of the day to our selues: and doe bestow
it vpon our lusses: and is not this to deny
Christ: and is not this to deny Christ:

Peter after he had weighed the greatnesse
of his sin, was so offended with himselfe, that
he had almost drowned himselfe in his owne
teares. Since we haue sinned with Peter,
let vs repent with Peter, who after this did
come no more. The same Peter after this,
tooke penitence of himselfe, for his denial, and
courageously gaue vp his life for the testi-
mony of Iesus Christ.

Let euery one of vs then goe forth with
Peter, and weepe before the Lord, like Eze-
chiah, that he may forgive vs our misdeeds.
If we had as many eyes in our heads, as
there be grasse-plis vpon the ground, yet we
ought to weepe them all out for our sinnes.
If sure there were a time for teares, then
this

Peters Repentance

this is the time wherein eye-dreams ought
to bee most behouefull, for this is the time
of our visitation: this is a time that should
be deuoted wholly to mourning in expectation,
like the captiue Israelites upon Babels
hankes.

38. **Peters** Ieremye maketh aking and saith the in-
quity of these times, and the trials of Gods
wrath already poured out upon this land,
and the inhabitants thereof for the sin there
is committed, hee would againe renue his
tragicall dittie in the ninth of his prophetic,
O that my head were a well of water, and
mine eyes a fountaine of teares, that I may
weep day & night for the slaine of the daugh-
ter of my people.

The scarcity and straitnes inhere with vs
yet are, and of long time haue been afflicted,
should force vs to take vp lamentation, &
to holle out with these husbndmen in Io-
els time, for the wheat and for the barley, be-
cause the fields are wasted: and the harue-
st is perished.

Our Ephraim is become small, but the She-
kel great, and God hath utterly broken the
staffe of our wrath, as saith Ezechiel, & ha-
ue not need to weep bitterly with Peter &
with Dauid to water our couch with teares.

Yet notwithstanding all this, where is that humiliation that is required? who yet returneth to the Lord? Nay, we seeme to be hardened in our sinnes, and we haue made our hearts like the Adamant, that the impression of Gods graces cannot enter.

Resembling hercin wicked Pharaoh and those senselesse Egyptians, who were so frozen in the bregges of their sinnes, and their hearts so stony, that the ten plagues poured upon them, did no whit humble them, nor make them to relent.

The like remorselesse obduration we read of in Amos 4. Where the Lord checketh the people for their rebellious obstinacy, in not reforming themselves according to his righteous iudgements.

I haue giuen you cleannesse of teeth in all your cities, and scarcenes of bread in all your places, yet you haue not returned vnto me, saith the Lord.

I haue also withholden the raine from you when there were yet three moneths to the harvest, and yet you haue not returned vnto me.

I haue smitten you fields with blasting and mildew, your great gardens and vineyards, and I haue sent the pestilence among
D you

Peters Repentance

you to deuoure you, and still concludeth euery plague with this bitter complaint: And yet you haue not returned vnto me, saith the Lord.

There are none of the aforesaid plagues, but haue been inflicted vpon vs, yet we shew no reformation.

It is not long since God stricke vs with the rod of pestilence, being a generall plague that spread it selfe ouer all the land, and almost ouer euery particular congregation, yet did not that humble vs.

What heart can thinke of the sorowes of that time without compunction: or what eye can looke backe to the ruines of those times without compassion? was any sorow since that time like the sorowes then, when the fattest and welthiest of vs were compelled to seeke our bread with sighes, & to giue our pleasant things for meate to refresh our soules? What a time of sorow and perplexity was it, to see all our friends & neighbours to stand a farre off, disdaining to approach neere vs! how the destroyer bestirred himselfe, in taking away the strong man, the graues do yet witnesse that shrowd so many corpeses.

They, who this day carried the dead bodies to their graues, were themselves on the morrow

after his Deniall.

now carried by others into their graves. The parents mourned for the death of their children, and the children mourned as fast for the death of their parents.

This was y^e time of our visitation, yet who now regardeth it? It is all now forgotten, like a wonder that dieth but nine daies. At that time God tooke from vs our markets & faires, the greatest stay of the common wealth, and not for a Sabbath of weeks, but for many weeks, many Sabbaths, even for a Jubile of Sabbaths.

During the time of that humiliation euen the one seemed to turne vnto the Lord, and the Lord turned from his fierce wrath, and the plague ceased.

But all that is now gone from vs, like a dreame, and we haue since returned, like the dog to the vomit, and like the filthy Sow, to our old wallowing in the mire.

And therefore a second plague hath overtaken vs, this plague of famine, being indeed so great, as the like hath not bin seene in the memory of any man now lining, or of our fathers afore vs.

This is a time wherein that proclamation whereof we reade in Ioel, might wel be published in our streets.

Peters Repentance

Hear O Elders, and hearken O ye Ancients, whether any such thing hath bene in your dayes, or in the dayes of your fathers: tell your children these things, and let your children tell their children, and their children another generation, Joel 1.2.

And we must yet looke for the continuance of this plague, for till wee leaue our sinnes, God will not leaue off to punish vs.

I doe not see any meane of reconcilment or pacification of this great wrath but euermighty and strong crying vnto the Lord, and a generall forsaking of sinne. We must take a couenant of our selues, that we wil no more transgresse, as the people did in the tyme of Iosuah.

When Niniueh was but threatned, as in Ionah 3. it speedily repented, the King himselfe and all the people beleeked God, and proclaimed a fast, and put on sack-cloth from the greatest to the least of them, and they cryed mightily vnto the Lord, turned from the euell way, and from the wickednesse that was in their hands: And as they repented, God repented of the euell that he determined to doe vnto them, and he did it not.

Let vs humble our selues like these Niniuites,

rikes, by turning to the Lord with fasting, weeping and mourning: for the Lord is gracious slow to anger, and of great kindnesse, and such a one as is sorry for our afflictions.

If we thus vnfeignedly turne to the Lord, he will yet be zealous to order vs to spare vs, and to remove these indignements.

He will yet open the windowes of heauen, and in stead of curses, poure vpon vs twise so many blessings, as hee doubled to Iob his goods. In stead of scarcitie, we shall yet haue plenty, for the mouth of the Lord hath spoken it.

I will yet send you corne and wine, and oile, and you shall be satisfied: the pastures shall yet be greene, and the fields shall reioyce for the harvest, Iosel 2. 23.

I will giue you the raine of righteousness, I will cause to come downe for you the first and the later raine, and the barnes shall bee full of wheate, and I will render vnto you the yeeres that the canker woorme hath eaten, and the yeeres that the caterpillar hath deuoured, and wee shall yet reioyce before the Lord, every man vnder his owne vine, and vnder his owne figge tree.

Sic paucis lachrimis, gaudia magna dabit, for a fewe short teares, hee will giue vs infinite

Christs last Supper.

ioyes : such ioyes as neither eye hath seene,
no2 eare hath heard, no2 hath it entred into
the heart of man, what God hath prepared
for them that loue him. For the accomplishing
of which ioyes, and finishing of these
dayes of sinne, O thou whom my soule
loues, make haste like the roe vpon
the mountaines.

Amen.

Christs last Supper.

1. Cor. 11. 23.

The Lord Iesus, in the same night that hee
was betrayed, tooke bread : and when hee
had given thanks, he brake it, and gaue it
to his Disciples, saying : Take, eate, this is
my body, which is giuen for you : do this
as oft as you do it, in remembrance of me.



All the volume of Gods booke,
doth most plentifully lay out
the unspeakable loue of God
towards vs, in creating vs in
holines, protecting vs in secu-
ritie from millions of dangers, which else
would

Christs last Supper.

51

would swallow vs up in gouerning vs with the scepter of his word, in sanctifying vs with his comfortable spirite, in illuminating vs with his knowledge: but most of all, for sauing vs when wee had lost our selues, being now redeemed, not with siluer and gold, but with the death of his beloued Sonne Christ Iesus, who humbled himselfe to the death of the Crosse, and sustained all contumelie, shame, reproch, yea, the very paines of hell for our sakes, all for vs. All being infallible testimonies of y^e superabounding loue of God, in giuing vs his Sonne to die for vs, that so many as beleene on him should not perish, but haue euerlasting life.

And this loue of God is made manifest vnto vs by two spiciall pledges or tokens: that is, by the two sacraments, that of Baptisme, and this of the Supper of the Lord: both like Iohn Baptist doe point at Christ, this Lambe of God, the slain Lambe from the beginning, whom they that knew not, abide in wrath. Both declare and shew forth Christ crucified, and that we haue remission of our sinnes in his blood onely.

Baptisme is that holy institutio of Christ in the new testament, wherein wee be washed with water, in the name of the Father, the

Christs last Supper.

Sonne, and the holy Ghost, to signifie that we are receiued to grace by the vertue of Christs death, that by his blood we are cleansed from our sins, and are regenerate by his spirit, & therein are bound to iustifie a newnesse of life, after our new birth.

*what is
only you
baptism
not in
the
and
the* This baptisme containeth thre things: the signe, Water, the ceremony, the sprinkling of the water, and the things themselves, viz. the sprinkling of Christs blood, and the imputation of his righteousness.

This other of the supper of the Lord, representeth likewise Christ crucified, and assureth vs, that by his death we are freely saved from the malediction of the law, assuring our selues, that as our mouthes receiue the bread and wine, so our soules receiue Christ and his righteousness.

These sacraments are as conduits to convey Gods graces vnto vs: The one is, to purge our soules from sinne: The other is, to feede vs after wee bee purged. The first is a bath made of Christs onely blood, to wash and bathe our wounds therein: The second is, a most comfortable and rich Garment to couer our Soules after they be washed.

An the first, Christ hath substituted in his place,

Christs last Supper

53

place, his spouse the Church, to pronounce in his name, remission of sins.

In the second hee hath left himselfe, and his owne flesh and blood sacramentally, to be a precious food to cherish her withall. A purpose onely at this time to shew you the comfort and edification, that wee receive by the sacrament of the Lords supper. For my text both leade me thereunto.

In the night that he was betrayed. There is set downe the very Institution of this sacrament, with circumstances thereunto belonging.

The Lord Iesus: There is the Author of it.

In the night: There is the time.

He tooke bread: There is the signe.

He gaue thanks: That is the first Action in the sacrament.

He brake it: There is the ceremony.

He gaue it: There is the vse of it.

Saying: Take, eate, this is my body.

There is the fruit of it.

Do it in remembrance of me.

There is the charge of it.

When Christ died, the law ended, and the Gospell reuiued: after his death circumcision was abolished, & the Paschall lambe no more used.

Christs last Supper.

bled: for that the law and ceremonies thereof were now to haue an end. In stead whereof he instituted these two sacraments, Baptisme for Circumcision, and for the Pascale Lambe, his last Supper, so called, for that it was instituted in the night that he was betrayed.

Such need not bee spoken concerning the Authoꝝ of this institution, onely we are here called vpon for a most dutifull reuerence in the celebration thereof, since it is here noted by the Apostle to proceed immediately from Christ.

If it had pleased God to haue vsed the ministry of an Angell or of man, in the deliuering forth of this Sacrament, wee had notwithstanding bin pressed to a carefull obseruation thereof.

But to the end he might stamp in this holy mystery, a greater impression of excellencie, in regard of the singular comfort, lapt by in the same, therefore he hath conueyed it vnto vs immediatly from himselfe, It ought therefore to be more highly reckoned, euen for his sake that was the Authoꝝ of it.

For if the word spoken by Angels was steadfast, and euery transgression receiued a just recompence of reward, Hebr. 2. 2. how shall

Christs last Supper.

55

shall we escape if we neglect so great saluation, which first was preached by y^e Lord himselfe, and was afterwards confirmed by them that heard him?

The people of Israel did not omit to obserue the Passouer throughout their generations, because Moses the seruant of God had so commanded them.

Much more careful thought we to be in the retaining of this Sacrament, since not Moses, but Christ himselfe hath commanded vs to obserue the same for euer, throughout our generations.

For this man is counted more worthy of glory then Moses, in asmuch as he is more excellent then the Angels, being the brightnesse of the glory, and the ingraued forme of his person, Heb 1.3. as we reade in the apostles to the Hebrewes.

In the night that he was betrayd: At his betraying he ordained this sacrament: comfort was reuealed vnto vs when Christ was discomforted. When he was in greatest beautie, he prepared for vs a solemne feast, euen a more sumptuous banquet then that of Ahasuerus, for who so eateth of this bread, shall liue for euer.

A better and more nourishing meate is
here

Christs last Supper.

here presented vnto vs, then Samson found
in the dead Lion. Iudas and the Scribes were
this night deuising how to betray Christ
how to destroy him that should haue saved
them.

But Christ was deuising how to finish
the worke of our redemption, and to fulfill
his Fathers will.

Iudas was deuising how to take away
his Masters life, but Christ was deuising
how to giue them life, who were dead in the
life of grace.

Iudas, as hee was went to carry the bag,
so he thought to mend the bag. Iob 12. 6. &
Gehezi thought to enrich himselfe with Na-
amans gold, 2. King. 5. 27.

He sold Christ in that night for money, but
Christ bought vs with a deerer price then sil-
uer or gold; for it cost him his heart blood: all
this amplifieth the greatnes of the loue wherewith
he loved vs.

In the night when he was betrayed, it
was a bitter night, and an heauy night vnto
Christ, as the history of his passion declar-
eth, a night of sorrow and anguish, a night
of perplexity and feare, a night wherein all
the sorrowes of death got hold vpon him.

What

Christs last Supper.

57

What a night was it to see his owne disci-
ples forsake him? how grievously was hee
troubled in Gethsemane? himselfe testified
his exceeding sorrow, when he said, my soule
is heavy vnto the death.

Looke the twenty first of Matthew, twice
he repeateth his passionate prayre: O let
this cup passe from me.

What a terror was it vnto him, to see his
owne Disciple Iudas, come and betray him
with a kisse, a great multitude following him
with swords and staves to take him?

And when they had taken him, what iniury
did they not vnto him? how was he mock-
ed, spitted at, and beaten with fists?

Such a bitter night was it vnto Christ, but
it was to vs a night more comfortable then
the day of our birth, a night brighter then the
brightest day, a night more comfortable vn-
to vs, then that night of deliuerance was to
the Israelites when they went out of Egypt
from Pharaoh and from the Egyptians, Exod.
12. for in this night was the mystery of our
redemption begun.

He tooke bread. Now we are come to the
institution. As there is no substance with-
out his shadow; so there is no Sacrament
without his signe.

And

Christs last Supper.

And the signe in this Sacrament, is bread and wine.

God in these familiar matters sheweth instruction of greater myserie.

Wee are best acquainted with the bread, and we well know what strength our bodies receive by it, the same and more Christ to our soules, to nourish them to eternall life.

After wee haue fed our bodies with bread and drinke, wee are hungry and thirstie againe: but Christ the living bread that came from heaven, so feedeth our soules, that they hunger and thirst no more.

Samson could not see the hony dropping, but he must needs be licking, Iud 14.9. so we cannot behold Christ inviting vs to so heavenly a banquet, but we long to be feeding, and when we haue fed and digested this spirituall food, we neuer hunger any more, because our soules are still full, as the Prophet David saith, my cup is full, Psal. 24.5. and in the strength of this foode wee are able to continue longer then Eliah did.

And when he had given thanks, Christ did first giue thanks: thats the first action in this Sacrament: he would not breake the bread, nor giue it to his Disciples, till hee had sanctified

Christs last Supper.

59

ified it: To teach vs what wee must do be-
foze we feede our selues.

He is ill woorthy of the creatures of God, *As giuing*
that will venture to vse them, with greater *thanks*
liberty then the Sonne of God did. *before*

In the twenty six of Mathew, we find him *make*
not sitting downe, till he had first said grace,
noꝝ rising againe, till he had sung a Psalm.

Unthankfull people, that notwithstanding
this example of Christ in this place, will yet
forget God that feedes them, deserue to die
with meates in their monthes, like the Itra-
lites with quales in their nostrils.

Christ in giuing thanks, calles vpon vs
foꝝ gratitudo and thanksgiuing in al matters
whatsoeuer, foꝝ what haue we that we haue
not receiued? foꝝ our food, our health, out li-
berty, our peace.

All the creatures of God giue praise to God
that made them, and shall ingratitude rest
only in men?

That which Christ here hath taught, the
childzen of God in all ages haue learned of
him, and practised.

The Prophet Dauid in the hundred and
third Psalm, calls vpon his soule, and al that
is within him, to praise the Lord.

The very birdes doe not feede themselves
in

Christs last Supper.

in the morning, till first they haue chirped
and sung out praises vnto God that made
them.

Plinie reco²deth, that there is not so fierce
no² cruell a nature in the world, but it is allu-
red and wonne by benefits: and stories doe
make report of strange examples, in this
kinde, as of Lyons and Dogges towards
their benefactors, onely an obstinate is he a-
mongst all the sauage creatures that are,
whom neither benefits can mooue, no² com-
fesses can mollifie, no² promises can allure,
no² gifts can gaine to the gratefull seruice of
his Lord.

We haue nothing from our selues, but
our sinnes: all else comes from God, yet we
forget God that giues vs all things: the bread
to feede vs, the earth to beare vs, the light to
comfort vs, our clothes to couer vs, yea more
then can be most, his owne Sonne to die for
vs, and yet our hearts will not call vpon our
mouthes, to acknowledge the Autho^r of all
this.

So ingratefull are we, like those nine lea-
pers, ten were censed, and but one returned
to giue thanks, Luke 17. 17.

So it is with vs, scarce one of x. haue lear-
ned to be thankesfull. Nature hath stamp't in
the

Christs last Supper.

61

the very beasts of the earth, a kinde of grati-
tude. Esay proneth it, to reprove men, for
that they shew themselves so like beasts.
Esay 1.

The Oxe knoweth his owner, and the
Ass his masters cribbe, yet Israel knoweth
not the Lord that hath redeemed him.

Among these Lepers above recited, we find
one better then nine, and they were men,
one man better then many men: but here we
finde beasts better then men.

If we will not learne of David, nor yet
of Christ Davids Lord, learne of an oxe and
an ass to be thankfull.

He brake it. The breaking of the bread
may not passe without this note: It befo-
resh the participation of his body: as bread
cannot be given or deuiled, vnlesse it bee
broken, so the flesh of Christ cannot equally
be communicated nor imparted to the faith-
full receivers, vnlesse first it be broke. As we
cannot eat whole loaves, untill they be cut
into pieces and morsels, that so we may the
better chew them and digest them: so that
other bread in the Sacrament must bee bro-
ken and deuiled also, because it cannot other-
wise be redeemed.

Besides, the breaking hath in it this mister-
ie,

Christ's last Supper.

ie, it signifieth the breaking of Christs body, viz. the torments and tortures, and bitter paines, that he indured for vs. both in his body and soule.

As our eye then beholdees the breaking of the bread in the Sacrament: so then let our spirituall eye of the soule, looke vpon Christ and his passion, looke vpon him crucified, scorned, spitted at, whipped, arraigned, crowned with thornes, by false evidence convicted, and condemned, and sentenced, and executed, betweene two theenes, his hands and feet nailed through: galle and vinegar giuen him to drinke: his most precious side gaue and peirced through with a speare. All this must be seriously thought vpon, with all other occurrences of his death and passion, when thou seest the bread broken.

And gaue it.) After hee had broken it, he giues it, for now it was made fit for them, and they were as capable to receiue it: and as he gaue it, so he gaue it not alone, but he gaue comfort with it, even himselfe with it: as Elisha receiued at one time, both Elisha his cloake, and his spirit too, 2. King. 2. 13.

Take, eate, this is my body.) as if he should haue said: I haue already fed your bodies with materiall food, lo, now receiue better
meat,

Christs last Supper

meate, soude for our soules, which shall feede
them vp to eternall life.

Because Christ came to fulfill the lawe,
therefore he first ate the Pascheouer with his
Disciples, and so finished that, and abrogated
it in stead whereof, he presented for the com-
fort of his Church; ordained this sacrament
of his body and blood, which should for ever
be held, a speciall marke of the true Church,
being rightly administered.

In this sacrament we receive Christ Iesus *Ag. tran-*
God and man, wee eat his body, and wee *substanti-*
drinke his blood: so we beleue and teach: but *tion. Ar.*
by his body, we meane not that body which *4. fol.*
was at the table when this Sacrament was *pag. 73.*
instituted, nor that body which was crucified
for vs upon the Crosse, nor that body that
was incarnate of the Virgin Mary: But by
his body we meane the force, and fellowship,
and power of his body, with all his goodnes
and righteousnesse. (This doctrine is as true
as Christ is Christ, and the Scripture is
Scripture.) Howsoever the Papists main-
taine the contrary by their doctrine of tran-
substantiation: which is an execrable doctrine
and a detestable heresie.

They hold, that the bread and wine in the
sacrament, is turned after the words spoken

Christs last Supper.

by the minister into the very flesh of Christ,
and the wine into his blood.

A grosse and most absurd opinion, that we
should rend with our teeth, the very flesh of
Christ our Saviour: This is even to crucifie
Christ againe like the Iewes: and to make a
woorse rend in his body, then the Iewes did in
parting his garments.

Auerroys his interpreter of the Papists,
speakes thus, that he compassed all lands all
most, and yet could not find a worse sect then
these Antichristian heresies: For (saith hee)
they rend and teare with their teeth him that
made them, and so doe dishonour him whom
they should honour.

All the reason that they build upon, is but
the words onely of the Institution. Christ
saith, This is my body, ergo, they say, We
must beleene it is his body: nothing indeed
maketh more against them: For marke the
words: Iesus tooke bread, &c. I will demand
of them by Interrogatozies thus:

What did Christ take? Bread.

What did he breake? Bread.

What did he giue? Bread.

What did he eate? Bread.

What did he call his body, euen y^e which
he took in his hands, which also he brake, and
gaue

Christs last Supper.

65

came to his Disciples, viz. Bread.

This is my body, then must thus be consecrated, viz. This Bread is my body, which is a figurative speech.

And the very same phrase is used by the Lord himselfe in the olde Sacraments, of the Lawe. The Lord speaking of Circumcision, saith: This is my covenant betweene you and me, Gen. 17. yet circumcision is not the covenant, but a signe of the covenant. So in the phrase it is all one: This is my body: that is, This bread is a signe of my body. *Pascha item dicitur Iehoua transire*: the Pasceall Lambe is called the Lords Pasceouer, yet is it not the Pasceouer, but the signe of the Pasceouer. And 1. Corinrh. 10. Paul saith, The Rocke was Christ: so God the Father is called an husband-man: God the Sonne a vine, a doze: Peter is called Satan, Satan is called a Lyon. All are figurative, or tropicall speeches.

Saint Paul decideth this Controuerse, when thaise after the consecration, hee repeateth the word Bread. 1 Cor. 11.

But they affirme further, finding this argument to be weake, that this bread & wine is turned miraculously, whom wise answer with S. Augustine: *Sacramenta honorantur tanquam*

Christs last Supper.

quam religiosa habere possunt, sed stuporem tanquam mira non possunt. And againe saith the same S. Augustine, *non dubitauit Dominus dicere, Hoc est corpus meum, cum signum daret corporis sui.*

If it were a miracle, there could be no error; it would appeare to be truly altered. The bread would take the forme of flesh, and the wine would appeare to be blood: but in quantity and quality, we see they remaine al one, without alteration of substance, more than in use.

Search the Scriptures layd out in Scripture, and wee shall find no conueniency betweene this and them.

The rod was turned into a serpent, Exod. 4. the Israelites saw it.

Water was turned into wine in the marriage at Canah, Ioh. 2. the guests saw it, and tasted it.

The auncient fathers are againe the same. Theodoret saith. *Mystica signa non amittunt propriam naturam*, the mysticall signes do not lose their proper nature.

Will they heare the testimony of one of their owne fraternity? Macarius a Monk saith, in the Church is offered bread and wine viz; *Exemplum corporis & sanguinis Christi.*

Christs last Supper

67

say according to the truth of Gods word, there is no alteration, but the bread and wine will remaine all one both before, and after the words of consecration.

The mutation is not in substance, but in use; for they be scales of Christs merites for vs: As for example, take ware fastened to a writing, and it differs not from other ware, but in use only, not in nature, but by the ordinance of man.

But the Sacraments are ordained for a more excellent purpose. And being onely in use, after the administration, they haue no place but during the action.

The things in these visible figures represented vnto vs, are Iesus Christ, and all his graces and treasures: for the vertue of our faith is such: that it ascendeth from the earth into heauen, and there doth knit and vniue vs with Christ, which is the cause that the Primitive church sung, *sursum corda*, lift vp your hearts; signifying, that we should prepare, not *deuotem*, but *mentem*, not our mouths but our hearts, to apprehend Christ, and the benefites of his death.

Not peering vpon the Air, looking for Christ to be there, like as the traveling Priests did in the time of blindness.

Christ's last Supper

For they, after they have blessed, broken, and blowed upon the breade, they kneele downe to it, and worshipping it, sayng *Agnus Dei qui tollis*: thrice doe they call the bread, (holdeh in their hands,) the Lambe of God: Was not this abhominable idolatrie? The author of this idolatrous leuation of the bread, was Pope Honorius, about the yeares 1210, yet the aduersaries dare bragge, that their masse came from the Apostles, like the old Arcadians, who hold themselves to be a nation older than the Greeks, forgetting how they themselves call it *Sacrificium novum*, where in they strangle the antiquitie of it.

For a better resolution, note the force of these arguments, overthrowing the Papists doctrine of transubstantiation.

The first Argument.

It is against the nature of a naturall body to bee in more places than one at once. Christs bodie beeing in heauen, can not be the sacrament too: that it is in heauen, and there abideth, that pregnant place of Acts 1. 11. proues it, whom it becometh the heauens to containe, untill the restoring of all things. Besides, the Article of our Faith prescribes

Christs last Supper

69

being there, and his owne testimony in the
14. of Iohn, I must goe to my Father.

Untill Pope Urban, this error of the Pa-
pists was neuer received in the Church; hee
first compelled men by fire and faggot, to re-
ceiue this abhominable doctrine; it is not
much more then 500. yeeres agoe.

The second Argument.

Saint Austen saith, that Abraham, Mo-
ses, and the Prophets receiued the body of
Christ true and effectually, befoze Christ was
incarnate of the virgin Marie, euen the same
body we receiue now.

Paul proueth as much; they did eate all
one spirituall meat, and drinke one spiritu-
all drinke. All this notwithstanding, yet our
aduersaries doe bge: Except ye eat the flesh
of Christ, and drinke his blood, there is no
life in you; what life then hath Abraham and
David, (and all the holy men that died afoze
Christ)

Note the absurdities of the Papists doc-
trine, they overthrow the nature of a sacra-
ment, in confounding the signe with the
substance, they make their Maker; they do
draw Christ from heauen to the table at their
owne

Christs last Supper.

hims pleasure, they giue him infinit bodies,
Which is giuen for you. This is the fruit
of it: this sacrifice were nothing analeable,
if it concerned not our good.

This was the end of this Institution of
Christs Supper his body was giuen for vs.

Christ died not for himselfe, but for vs;
this was that holy sacrifice, which the sacrificies
of the old Lawe shadowed: the boode of
oren and of sheepe did purpozt, that Christs
body should be offered: and his blood purged
out for our sinnes.

Giuen for vs. Here is all merite excluded,
the meere loue of God caused Christ to die for
vs, so God loued the world that he gaue his
only begotten Sonne, that so many as beleue
in him should not perish but haue life e-
uerlasting.

Having now the participation of his bo-
dy and blood, we may sing with Saint Paul,
Now there is no condemnation to them that
are in Christ Iesus. God spared not his only
Sonne, but gaue him for vs all to death: and
again, who shall condemne? It is Christ
who is dead, or rather, who is risen for vs.

This should make vs loue God, and this
should fire vs up to be thankfull vnto him
for so inestimable a benefite. And God doth
call

Christ's last Supper.

71

call upon vs, for this thankfulness in the totall
 remembrance of me. **It is a**

thing especially to be remembred; this benefit
of our redemption; It ought to be print-

ed upon our nailes, and upon our tables,
and upon our bevs, that we might neuer fo-

get it. Let vs remember Christs death, for it is
our life; it saves vs from death; even eter-

nal death. David could say of Ierusalem, If I for-
get thee, O Ierusalem let my right hand for-

get her cunning. Psa. 137. 5. yea let my tong
cleave to the roose of my mouth, if I preferre

not Ierusalem to my chiefest ioy. So let vs
say the same of Christ, If we forget thee, O

our redeemer, let our right hand forget her
cunning, yea let our tongues cleave to the

roose of our mouthes, if we preferre not thy
death to our chiefest ioy. Remember thy Creator, saith the Prea-

cher, so I say, Remember thy Redeemer. Thou
oughtest sooner to forget thy selfe,

as Mehallah did his name, than to forget him
that died for thee. Consider this you that forget God, you
that dwell in Iericho, leaue your sinnes, then
procu-

Christs last Supper.

procured Christs death.

Christ hath died for vs, that henceforth we should learne to die to sin, and walke in newnesse of life, knowing that our old man is crucified with him, to the end the body of sin should be destroyed.

You then remember him as yee ought. When you lay all the story of his passion before you, as if you looked upon him now crucified and hanging on the Crosse, enduring all the torments and paines of hell, both in bodie and soule for our sakes: consider of all the tortures and bitter paines of his innocent passion, which Nazianzen compriseth in three words.

Buffets and blowes, mocks and motives, railings and revilings, whips and scourges, prickes and thornes, hammers and nails, cords and ropes, crosse and gibbet, thirst and vinegar, reede and speare: these were the instruments of our redemption.

All this, and more then can be uttered, did he sustain patiently for our sakes in his most blessed body. Which, although they be now past in him, ought not lightly to passe from vs, but ever to be fresh in memory, as David said: I will never forget these justifications of thine: so let vs say, wee will never forget these

Christs last Supper

these sacraments of thine. The Christian soules of men should live
and die in the meditation of Christs life and
death, like Stephen in the contemplating of
his glory, AAs 7. 55.

For the philosophers call contemplation
the greatest and chiefest felicity. Certainly
then in this contemplation consists the great-
est felicity.

The forgetfulness of this benefit doth
be blindfolded into all sin: for when we for-
get Christ, we straightwaies forget our selves
too, and so this proud flesh of ours will not
suffer vs to crucifie our crooked affections.

What flesh can bee proud, that beholdeth
our Saviour so poor and contemptible upon
the Crosse: or what soule, hauing any sparke
of grace, like the damned faith of Agrippa,
can now giue himselfe ouer vnto sinne, con-
sidering the severity of Gods iustice vpon
his owne naturall and only begotten Sonne
for our finnes, which other wise could not bee
cleared, but by so deere a price, euen the heart
blood of so glorious a person?

But of this enough, although enough can
neuer be spoken, and it ought rather to bee
mused vpon in our hearts then amplified in
words. Here may wise men study and won-
der

Christ Combating

der like the Disciples gazing after Jesus ascending, or like Elisha, when his Master was taken from him. I will end with the words of this short charge in this place. Do it in remembrance of Christ. Remember Christ, hath redeemed you: Christ hath reconciled you: his blood hath purged you: his faith hath justified you: his appearing will glorify you. To him, with the Father, & holy spirit, be glory for ever. Amen.

Christ combating with

Satan

Math. 4.

Then was Jesus led aside by the spirit into the wilderness, to be tempted of the devil. And when hee had fasted xl. dayes and xl. nights, he was at the last an hungred. Then came to him the tempter, and said: If thou be the Son of God, command these stones to be made bread, &c.



His history is recorded for our learning, and for our exhortation: for our learning, to the end wee should knowe, that Christ by this his fast, hunger, temptation

temptation and victory ouer Satan, did all
this for our sakes, and therein sheweth our
good and safetie.

The faithfull in Christ must knowe, that
they shall neuer be left in temptation, nor
overcome in affliction; because our head Iesus
Christ hath in his owne person overcome all
these things for vs; according to that sweet
testimony of himselfe, Iohn 16. I haue overcome
the world.

Wee are exhorted after this example of
Christ to endure hunger, temptation and any
necessity or crosse of affliction what soeuer;
that God shall lay vpon vs, when, and so of-
ten as it shall please God to exercise vs with
any such triall, arming our selues with pat-
ience, and much constancie, and we shall vn-
doubtedly be deliuered at Gods hands all in
good time. God will comfort vs when we are
most pinched, as in this place hee comforted
his Sonne after his long fast, by causing the
Angels to minister vnto him.

In time of trouble and heavinesse, when
we combat with the Diuell, and our owne
flesh; comfort seemeth for a time to be hid,
like fire that is raked vp in the ashes; till the
bellows of Gods promise blowe vpon it,
and then it sheweth it selfe vpon a sudden,
like

Christ Combating

like the Sonne out of a cloud when the
 Royme is past: *It can be said two colours*

God requireth that wee stay his pleasure,
 and at length, though his helpe and succour,
 seemes as farte from vs as Lazarus in Abrahams
 bosome. Lu. 16. 22. yet it will come at
 last to doe vs most good; as the Sonne that
 was rising, is risen, and as the sheaves fell
 soe Ruth in the gleaninge time, Ruth 2. 16.
 If when we be no sooner done, God pre-
 sently sayeth vs by, why here can be no trial
 of patience: but God is wont to leaue vs for
 a time, to the full shoollow of affliction, that
 we seeme past all recovery, like Lazarus, now
 foure dayes already in the grave, Ioh. 11. 17.
 And when wee thinke least of danger, then
 God afflicteth vs by a speedy deliuerance, and
 all our troubles fall from vs on a sodain, Act.
 12. 7. like the chalnes that fell from Peter
 hands, and so before we be aware, we are cast
 vpon the shoare like Iohn.

The spirit of God led Christ into the city,
 where he wrought miracles, & to the temple,
 where he preached, and to the mount, where
 he was transfigured.

In the former chapter aforesaid, the
 same spirit led him to Iordan, where he was
 baptized: and here in this place he leads him

alike

hide in the desert, to the citie, to the temple, to the mountaine, sea and desert, to fulfill all righteousness, Mar. 3. 15.

What needed Christ to goe to the desert, but to teach us how to carry our selves when we are driven to the desert?

We cannot alwayes live amongst men, they cannot still be in the Citie, but sometimes they must be driven to the wilderness, as Moses was cast out among the flagges, Exod. 3. And therefore, since the desert is a place subject to many incomburances & temptations, a place remote from comfort, we had the more neede to be armed against the dangers there.

As the Israelites could not passe to Canaan but through the desert of sin, so we must not looke to passe hence to our spirituall Canaan the kingdom of God, but through the wilderness of sinne.

Now, some of us are never out of this desert of sinne, as many of the Israelites left their bones in the wilderness.

Let Satan use never so violent a temptation with thee, yet God will help thee in thy wastlings, Ge. 32. 31. and make thee strong like Jacob, so that thou shalt prevaile, though thou go away halting, as Ioseph went away with

Christ Combating

With a forne garment, Genesis 39. 13.

Be thou confident and strong, relying
Gods providence onely for succour, as the
Dove fled to the Arke for refuge, Genes. 8. 9.
and in the end, Satan shall have the foyle, and
thou the victoꝝ.

Learn of Iob to be of courage who had such
strong consolation in the midst of his he-
ruines, that he could say; Though God do kill
me yet will I still trust in him. How weak
was Satan, & how strong was Iob? though
Satan could weaken his body, hee could not
weaken his soule: and therefore being as-
sured he could so little prevaile, hee gave out
both field and conquest to a sicke man. Iob,
though he could not stand upon his fesse for
weaknesse, gets the victoꝝ notwithstanding.
Let men in weaknesse then take cou-
rage, since the victoꝝ sometimes falls to the
weakest. Be thou neuer so impotent and
weake, yet know, that God is strong to help
thee, and confound the Diuell.

First, Christ is drinen to the desert, that
is, he is left alone, and as it were forsaken of
God, of Angels, and of men, and of all crea-
tures, which might seeme to minister any
way unto him,

Here we are to note the force and strength

With Satan.

of this temptation, he is for a time left destitute of helpe and comfort.

For what temptation were it, if wee were not forsaken and left alone to our selues, and specially so to be left alone, that wee neither knowe, nor can devise how to relieue or sustaine our selues, so that all means do seeme to faile vs?

Here is the triall of a christian mans faith: here it will appeare whether you haue faith like the Prince, that unbelieuing wretch in the death of Samaria; or whether you haue faith, almost, like Agrippa, or altogether, like Paul, euen to scape vnconquered from the diuell, as Paul scaped unhurt from the viper, when he shooke it into the fire, Acts 28.5.

God went farre with the poore widow, when hee suffered her to come to so lowe an ebbe, as that now she had but so much meale as would suffice to make but one cake for her selfe, and her family, and but a quantitie of oyle in the buttome of the Cruze, but yet, though she were now at y^e point to resigne vp her life, God so blessed that little oyle, & that little quantitie of meale, that it serued both her and her household all the time of the dearth: so, though it be long, comfort cometh at last, and makes vp our months,

Christ Combating

like Daniels harness dinner.

Penury may be turned into plenty, and emptines to fulnesse, Psa. 135. 6. when God is determined to helpe vs, and then can we sing with David, My table is well furnished, and my cup runs ouer.

God went farre with Helias, 1. Kings 17. When in the time of thzee yeares dearth, he sent him to the riuier, Cherith; yet the Lord caused there the Ravens to bring him bread and flesh in the morning, and bread and flesh in the euening too.

God went farre with the Israelites in the desert, Exo. 17. when they could get no water for themselves and their cattell, yet God had prepared there the Rock to streame forth water abundantly. Not to stand vpon examples which are infinite, God went farre with his owne Son, the brightnesse of glory, and the ingrauen forme of his person, Iesus Christ, in suffering him to indure this extremity of hunger ful forty dayes befoze the Angels came and ministred vnto him, Iohn 19. 17.

In this it will be seene, whether we be the children of God or the children of the world. We sheepe, sayth Christ, heare my voyce, Iohn 10. 33. Let vs then heare his voyce.

His voyce hath sounded long ago: I haue overcome the world: so let vs say, we haue overcome the world. And Goliath is neuer able to shrink this stone, but it must pierce into his temples to returne glory to Israel, and shame to the Philistins.

If when in thy greatest neede, and most pinching extremitie, when thou hast not so much as one mite to throw into the treasure, when all the substance thou hast, cannot afford to buy thee meate for one meale, to satisfy thee and thine, nor canst looke for any helpe from others, and yet dost rely vpon God in his gracious prouidence, why then know, that he who sustained his owne Son in the desert, by the ministry of his Angels, will sustaine thee too. Besore thou shalt starue and perish in that extremitie, God will send his Angell to feede thee, as hee sent his Angell and Abacuck to feede Daniell in Babylon.

Indeede man is weake, and flesh is fraile, and Satan is busie to tempt, as to tempt at all times, so specially then, when thou art in the desert, when thou art alone.

Hunger is one of the straitest extremities, and least able to brooke patience.

Adam continued in his righteousness, and

Christ Combating

transgressed not, til the houre of eating, Gen. 3. And then when hunger called for meat, no meate could qualifie his unbibled appetite, noz satisfie his lust, but the forbidden fruit, and so he swallowed the baite that proued to be his bane.

As the Prophets children cryed, Death is in the potts, 2. King. 4. 40. so Adam myght haue cryed, Death is in the Apple,

The belly hath no eares, and therefore is apt to receiue no instruction.

And this was the first hooke that euer Satan bayted, to entrap vs in the belly.

We well know mans daintinesse, and therefore hee applyed himselfe to his humors; and so wee were neuer ware of the hooke, hee had so subtilly colched it, untill it was in our throats.

The belly will tempt vs to incredulity, and distrustfulnes, as it tempted that Prince on whose shoulder the king leaned, 2. King. 7. who though hee had heard it proclaimed by the Prophet Elisha, that there should be plenty of victuals, that a measure of flower should be solde for a shekell, and two measures of barley for a shekell, by the next morrow; yet he was faithlesse, and said, it could not come to passe, though the Lord should make it so.

With Satan.

in heaven: but it came to passe, and as a just punishment of his incredulity, he was troden to death in the gate, and he saw it, but might not taste of it.

Let this Prince be a president of terror, to all unbelieving wretches that will distrust the diuine providence.

Why should we distrust God, since we know that he careth for sparrows; And how much better are we, than many sparrows?

When he saith the Hauens Job. 39. 3. that cry vnto him, and himselfe chargeth vs not to be carefull for our bodies, what rayment we shal put on; nor for our bellies what meat we shal provide; for after all these things do the Gentiles forsake, Mar. 6. 25.

He that spake vnto Paul saying, My grace is sufficient for thee, saith the same vnto vs and to all the godly, my grace is sufficient for you, 2. Cor. 12. 9.

And therefore why are yee carefull, O yee of little faith?

The belly made the Israelites distrust God in the wilderness, when they murmured, and wished themselves among the flesh pots in Egypt, Num. 14. for there say they, we eat bread our bellies full, but now we must die with famine: they would not rely vpon

Christ Combating

God, longed when hee saw them with bread
from heaven, or gave them water out of the
hard rockes.

God requireth that his children doe waite
his leisure, for he stayeth and restraineth his
blessings from us for a season, because of our
faith and our patience may be soured.

It is no marvell if their faith faileth, Iude
who live at ease, and are not handled with
any crosse of affliction, that have all their
heart can desire, that have long life like Mc-
chusalah, great store of wealth like Salomon,
honour like Haman, lands and possessions
like the rich young man in the Gospel.

These were neuer given to the desire, but
let God lay his hand upon them, and take
from them all that ever they have, restoring
them to the world, as naked as Iob: let him
take away, first their children, after that,
their goods, then touch them in their bodies
with sickness, and it will appeare whether
they have faith, or not, and that constancie
that was in Iob, who after all his losses, yea
his stone wife standing at his elbow, temp-
ting him to curse God, yet could say, shall I
receive good at the hands of God, and not
murmure? Iob 2. 10.

I rather suppose, that a great sort being
tempted

tempted with the losse of goods, or any such
like trial, would rather thinke away from
God like Demas, of all the afflictions that
came from Christ, or like the young rich man
that went away sorrowful when he heard
that he must part with his goods, lest he should
inherit life, Mat. 19. 21. I am sure from a one
that he loved his riches better than Iob did
his, and therefore he missed that which Iob
found, viz. a better Paradise then Adam
lost.

Let vs be wary and circumspect, when
we shall at any time bee thus tempted, that
we shall not the profession of our faith, as
Demas did when hee embraced the present
world, 2.Tim. 4. 10. nor let vs yeelde to Sa-
tan, though he drine vs to the desert.

He hath druen Christ thither afore vs,
and he in getting the victory ouer Satan in
this his temptation, hath promised to giue vs
the victory likewise, when we shall be in like
manner tempted.

We are no better then the Apostles and
Disciples of Christ, they haue beent led into
the desert, *Dalli fuerunt in desertum sed non*
deserui.

Looke the eleuenth to the Hebrews, they
were thence, betwen asunder, tempted, slaine
with

Christ Combating

with the snowe, they wandered up and downe
in shep skins and goat skins, being destitute,
afflicted and tormented, they wandered in
wilderneses, in mountaines, and dens.

All this they did in hope in patience, know-
ing that they should find in heauen, a better,
and a more induring substance.

Faith must sustaine vs, as it sustained
them, for the iust shall liue by faith, Rom. 1.
17. and this faith shall neuer faile, till the
heauens be no more.

For he that said vnto Perer: I haue pray-
ed for thee, that thy faith faile not, Lukc 22.
32. saith the same vnto vs also, and to all
the faithfull, I haue prayed that your faiths
faile not.

And when hee had fasted fortie daies and
fortie nights, &c. Here is set downe his mi-
raculous abstinence, in fasting fortie dayes
without meate, which is not therefore pen-
ned, to the end we should imitate the same,
for our indour would faile in the attempt-
ing of it: for who is able to fast fortie daies,
without receiuing any nourishment? but it
is rather set downe for our comfort, and the
strengthening of our faith, which is the end
and scope of all his other miracles. Howsoever
our

With Satan.

paradoctaries the Papists haue in a superstitious conceitednesse supposed, that our fast of forty dayes in the Lent time vsually holden, hath his warrant from this fast of Christ in the desert.

But they are utterly deceived, and this opinion of theirs hath not any shadow of truth or probability.

Christ rather in this sheweth the harmony and consent betweene the new and old testament, as Moses the seruant of God receiving the Law on mount Sinay, did fast forty dayes without meate, so would Christ fast so many dayes, bringing to vs the new law, viz. the Gospel.

This fast then of forty dayes which we celebrate, hath not his ground from hence, but it is a meere ordinance of man, and if it be not obserued as it ought in his true vse, viz. being taken onely for a ciuill ordinance, profitable to the common wealth, for preserving and encreasing of that, which otherwise would be extraordinarily consumed, it will carry with it, matter rather of foolish superstition, then of any sincere deuot Religion.

Further, if it had bene expedient for vs to haue imitated this fast of forty dayes, Christ would

Christ Combating

hould haue in his Gospell commanded it, but we finde no such commandement, nor can any probable collection bee made out of scripture to induce vs herunto; therefore it is rather a ceremonious fast, then a true fast, not being rightly celebrated.

The Israelites had as great reason to haue stablished a like fast to that of Moses in the mount, as we to stablish ours now by the example of Christ.

The time of fasting is to bee determined by the Church, according to the occasion, so that it will be free of superstition. What is it which the Apostles in the Galathians, *Dies obseruatis, vee obserue daies and months, and yeares, I am in feare of you.* Wee may not therefore prescribe times and fasts at our owne pleasure, but when the Church shall so appoint, upon speciall occasion.

And this hath bene the order of the primitive church, to appoint times of fasts, at such times as they felt the hand of Gods iudgement against them for sinne, or any imminent perill, then they would giue themselves to prayer and fasting, being thereunto admonished by the Pastors or Ministers. Further, our aduersaries haue erred in this, they vse this fast, as purposing to merit hea-

uen

With Satan.

den thereby, wherein they misse the true end
of fasting, which is not to merit or obtayne
remission of our sinnes thereby, but to make
us the more apt to serue God in prayer, by
taming our bodies, as the Apostle noteth, and
humbling our selues, and by the exercising of
all good workes.

Yet further to make the best of it, if they
haue ordained it as a mean to chasten the bo-
dy, yet because they haue not left it free for
every man to vndergo the same voluntarily,
but do by violence as it were compell men to
observe the said fast, it cannot please God.

I omit to speake of the great losses, harms
and inconueniences proceeding from such
fasts.

How many haue miscarried in that long
time of abstinence, especially the aged and
sicke, and weake, and women great with
child.

Let no man mistake me, for I do not con-
demne fasting, I condemne the abuses of it,
as wee may sinne in the best action that wee
take in hand, we rather commend it in all so-
brietie, as a most necessary Christian exer-
cise, and not for certaine daies only, but euen
throughout our whole liues, if possibly wee
might performe the same.

It

Christ Combating

It may then be here demanded, why doth the Prince command this Lent fast? I answer: Positive lawes made by Princes for the conservation of the policy, not repugnant to the lawes of God, ought of all subiects with reverence of the Magistrate to be obeyed, not onely for feare of punishment, but for conscience.

Conscience, I say, not of the thing which of it owne nature is indifferent, but of our obedience, which by the law of God we owe to the Magistrate, as unto Gods Minister: by which positive lawes, although wee subiects be restrained for certaine dayes fro some kinde of meats, which God in his word hath left free to be taken and used with thanksgiving at all times, yet because such lawes of Princes are not made to put holinesse in one kind of meat or other, or to make one day more holy then another, but are grounded merely upon policy, all subiects are bound to obey the same, according to Pauls precept: *Omnis anima superioribus potestatibus subiecta est*: let every soule be subiect to the superior powers: Rom. 13.1.

Another doubt ariseth hence, whether wee may in fasting with-holde from our bodies all meate and drinke, or not, during the

determined time of fasting, nor whether by fasting is meant, to use a temperate kind of diet, more sober diet then we were wont.

There are great varieties of opinions in this case.

Some think they fast well, if they abstaine onely from flesh and fish; some do onely feede all that time vpon fish, and others eat of all water foules.

Some eate neyther hearbes nor egges: some receiue nothing but brye bread, some abstaine all the day untill night, and then they eate without difference.

Here we haue need of a skillfull pilot, to direct vs in our Compasse, it appeareth by many testimonies of Scripture, that a true fast consisteth in a generall abstinence from all kindes of meats for the time.

If men shall be truly humbled vnder the burthen of sinne, and shall feele the wrath of God vpon them for their sinnes, when they shall consider of the rewarde of sinne, and of the paines of hell: I say, this beeing seriously done, theiur mindes being occupied, partly with feare and terrour, partly with a desire to be deliuered from the guilt of sinne, and the wrath of God, suing and entreating in all humility vnto God for pardon, all h

Christ Combating

of meat will be layd apart. In such a manner
 When nothing pleaseth, he more than
 to moune, and to weep out before the
 Lord.

Thus did David fast, when he intreated
 Lord for his child, 2 Sam. 12. so did Ahab
 humble himselfe by fasting and weeping be-
 fore the Lord, for his violence offered to Na-
 both, 1. Kin. 21. 27.

So did the Ninevites, when it was pro-
 claimed by Ionah, that within forty daies it
 should be destroyed, Ionah 3. 6. there it is re-
 corded, that the King rose from his throne,
 and proclaimed a fast, saying: let neither
 man nor beast eat any thing, neither feed,
 nor drinke water. Wherefore we are to obserue
 the manner of their fast, they did eat no
 thing.

David before mentioned did eat nothing
 so long as he fasted.

When forty thousand Israelites dyed in
 the battell against the Beniamites, Iud. 20. 26
 the scripture saith, all the children of Israel
 went out and wept before the Lord, and fas-
 ted all that day, untill the evening, eating
 nothing.

Christ himselfe gives a full solution to re-
 side this doubt, in that his answer made to
 the

the Pharises when they demanded of him, why his disciples fasted not? his answer was this: Can ye make the children of the wedding Chamber fast as long as the bride-groome is with them?

Like a good master he defendeth the innocency of his chollers, and proueth them not to be guilty of transgression, although they fasted not; and withal, reproveth the Pharises of superstition, and ignorance of superstition, because they put a religion in the outward woorkes, of ascribing holinesse to the meere action, not respecting the end of fasting, of ignorance also, because they could not discern betweene time and time.

But by this answer it appeareth they did not fast, for Christ grants it.

Fasting then, by the testimonies aforealleged, and by Christ his owne assent, is the withholding of all naturall foode for the determined time of fasting.

620. Fathers in Calcedone decreed, that every man should abstaine the whole day from meate.

Fasting then may be thus defined: It is a true and unfained humiliation of a man voluntarily undergone, whensoever the consideration of our sinnes, or the wrath of

Christ Combating

God for sinne hanging ouer our heads, doe stirre vs vp therunto : which fasting and humiliation is testified, by our outward behauior, and by abstinence from all bodily foode.

*ends of
fasting.*

This fasting serues to thre good ends, viz. to repressse and keepe vnder the flesh, so mortifying our euill affections.

Secondly, that we may giue our selues more seriously to prayers, and to thanksgiving.

Thirdly, as an externall testimonie of our inward humiliation, both befoze God and men as is expedient.

He was at last an hungry: then came to him the tempter.) Marke how Satan watcheth his oportunitie: when Christ beganne to be hungry, then the diuell began to tempt Mat. 13.25. as while men slept, the enuious man came and sowed tares. Satan shewes himselfe like Satan, and sittes himselfe to the time and place, making them sutable to his purpose.

Oportunitie and place mette together, hungry necessitie, and serpentine pollicie, kissed each other, and all conspired together against Christ.

As Abigail said of Nabal, 1. Sa. 25. 25. As his name

With Satan.

name is, so is he : for Nabal is his name, and folly is with him : so may I say of the diuell, that as his name is, so is he : for Diuell is his name, and deceitfulness is with him.

He is a subtil politician, and a cunning artificer : for he hath beene learning his policies ever since he discarded himselfe from heaven. he practised first against Eve, when shee walked alone and stragled from her husband, Gen. 3. After that he tempted Caine, when he had gotten him to the field, Ge. 4. 8. mark how hee piles his policies to the time. Hee spied Eve alone, and Caine in the field. Hee tempted Nimrod to build Babel, Genes. 11. Lot to commit incest. David to number the people, Nabucadnezzar to commit Idolatry. Hee tempted Christ the Sonne of God, with thre sundry temptations in this chapter, who then must looke to go free? neuer any living could scape Satans sitting : For it is true that Saint Peter hath written; Hee goeth about like a roaring Lion, seeking whom hee may deuoure.

Athanasius recozbeth of a certaine holy man in his time, that saue in a vision the whole world revealed vnto him, and he saw it all hanging full of nets, and diuels sitting by to watch the same.

Christ Combating

There is no way to scape this sowler, but by watching him as he watcheth vs, and so shall we deceine the deceiner: If he catch vs in his net, we shall be able to get out againe, God will giue vs strength to breake his nets, as Samson brake the cords, Iudg. 16. 12.

He was at length an hungry. When the xl. dayes were full compleat and ended, and Christ now wared hungry, then the tempter bestirred himselfe, and beganne to breache his temptations, first one, then another, and after that another, like the messengers that came to Iob, euery message being heavier then other, Iob 1. 14. 16. 18. and so were Satans temptations, the later stronger then the former, till he had spent all his darts, and none preuailed, no more than those unhappye netes could quale Iobs courage, or daunt his faith.

Noah was no soner drunke, Ge. 9. 21. but Satan was ware of it, and caused his sonne to discover his fathers nakednesse.

When Moses had staied now in the mount xl. dayes Exo. 32. the diuell the meane while tempted the Israelites to make them a golden calfe.

Satan thought no time fitter to ouerthrow the house ouer the heads of Iobs children,

With Satan.

Iob 1. 19. then when he spied them feasting together: and in this place well weighing the opportunity, knowing that Christ was hungry, he tempts him to distrust God: If thou be the sonne of God, command these stones to be made bread.

The diuell in this place sheweth himselfe worse than himselfe, for Luke 4. he confesseth Christ to bee the very Sonne of God, and here he seemes to doubt, saying: If thou bee the Sonne of God. He doubted, and yet he knew it well enough: He that byled Peter to deny Christ, thought to prevaile with Christ also, to make him deny himselfe, as Abraham denved his wife, Gen. 20. 2.

Here Satan seeking to snare Christ, is snared himselfe, like Haman, who made a gibbet for Mordecai the righteous Iew, and was hanged thereon himselfe, Ester 7. 10.

As Achitophels counsell turned to folly, so Satans policy was indeed but simplicity: and it proued his satall overthrow, like as Sauls stone sword sheathed it selfe in his makers side.

Satan would neuer appeare like Satan but being a diuell, he would be taken for an Angell, the rather to deceiue; and therefore he came, that he fell to the earth like lightning

Christ combating

ning, Luke 10. 18, But in this place he bewraies himselfe to be a diuell, in doubting of Christ, whether he were the Sonne of God or not.

For in the 4. of Iohns generall epistle, the Spirit of God dismasketh the diuell, and taketh from him his visard, in that he saith, Every spirit that confesseth, that Iesus Christ is come in the flesh, is of God, and every spirit that confesseth not Iesus Christ, is the spirit of Antichrist.

He in Iob calles himselfe, the Compasser of the earth, Iob 2. 8, and heere he compasseth the desert, thinking to compass Christ in the desert: but he that compasseth others, sometimes compasseth himselfe, and so doth Satan here. The bird hath spied the Fowler, the net is broken, and Christ is delivered.

Satan when he combated with Eue, prevailed, and with Cain, he prevailed, and he conquered Nymrod also that mighty hunter: but heere he is overmatched, and Christ conquereth him, and puts him to the worse, as David overcame Goliath, 1. Sam. 17.

Command (saith he): has these stones be made bread. As if he would say, Thou seest how hunger hath pinched thee, heere is no bread to be had, nor any provision of meate

to be expected, for thou art in the desert sequestered from the society of men. How wilt thou do? wilt thou looke that God the father should extraordinarily feed thee from heaven; say, if God were carefull of thee, hee would haue releued thee before this: y^e hast now remained full 40. dayes and so many nights, and yet hee ministrereth not to thy necessity: how is he carefull of thee, that sustaineth not this thy long hunger?

Live now by thy faith if thou canst, thou mightest doe well if thou couldst: feede vpon stones, for here is no bread, no not a crum.

With this strong temptation both he assaileth Christ, and not onely Christ himselfe, but euen all his members: and this temptation was no small reassurance without doubt vnto our Saviour, for he was not Stripes, but *homo virtus licet integer peccati.*

But what is Christs answer, Man shall not live by bread onely, As if hee should say, wilt thou haue me rely so vpon bread, that I should haue care on nothing else but to feed my belly: I tell thee Satan man shall not live by bread onely.

Little did Satan expect so full and resolute an answer from so empty a stomache.

But as Christ told his Disciples, Iohn 4.

Christ Combating

32, I haue other meate that yee wot not of, so here he telleth the tempter, We hath other bread that hee was not aware of, euen the word of God, which filleth both belly and bowells, so that we neuer hunger more, like the roule that Ezechiel took from the Angel, and did eate it, and it was in his mouth sweeter than honey, Ezech. 3. 3.

The same must be our refuge, like little Zoar to flee vnto, when Satan assaulted vs: let vs runne to the word, let vs answer him with *Scriptum est*, like Ch. 11.

The word of God must sustaine vs by faith, as it doth all the godly. Our God is God all-sufficient, and will neuer faile vs. If we rest vpon his providence: He that said to Abraham, I am the great reward, Gen. 15. 1. saith the same vnto vs also, if we haue the like faith that Abraham had.

But this faith must rest vpon the patience, to abide quietly the Lordes leisure, hold out yet a little longer and he that shall come will come, and wil not tarry, and at his coming hee will reward thee for thy patience seven fold into thy bosome.

If thou call vpon God this day, and he heareth thee not, call againe to morrow, and the third day, day after day, till he heare thee,
like

like the Israelites when they fought against
their brethren the Beniamites: though it was
hard with them for many daies, and many
yeares; yet be sure that ere long the peace of
Iubile will come, and let all the children of
God at libertie. **¶** Our Sanjour in this place had now conti-
nued xl. daies without meate, and yet he fa-
steth, and the diuell tempteth, and his bellie
hungereth, and his stomacke hungereth, and
Chail is still the same, both before his fast,
and in his fasting, and after his fasting, the
same to day, and yester day, and the same for
ever. Let Chail teach vs patience to endure
all crosses and temptations.

¶ Make patience thy poster, and thou shalt
be strong enough to rattle all burdens.

¶ This patience is like the hearty spies, that
returning from Canaan, told their brethren
tis nothing to overcome them: Num. 13. so
being armed with patience thou buck-
lest with affliction or poverty, or any cross
toer thou canst say, It is nothing to o-
vercome them.

¶ So the godly haue taken courage to them-
selues, and in the very brant of their trou-
bles, they haue learned to triumph with S.
Paul, In this we are more than conquerors:
Daniel

Christ Combating

Daniel waited six dayes in the lions den, and at length came Abacuck; that neuer before knew Babylon, with an earnest dinner built him.

So whether after six dayes, or after forty dayes, sooner or later, God will succour thee, onely be patient, and thinke it not long: for though it be an old saying, it is a true saying, Spans extremity, is Gods opportunity.

Christ suffered his Disciples to bee almost under water, and their shippes to be covered with waves, before he rescued them from the seas rage, *Matth. 8. 24.* till then the Disciple noteth he slept; but when they cried out, Master, save vs, or wee perish, he awaked, and rebuked the winds, and all troubles & dangers fled before him, like a troupe of wolves before the shepheard.

Helpe is neuer better ineltraue, then when we are most pinched with extremitie; as musike after mourning hath the finest melody, and best pleaseth the eare: It is like Davids warbling harpe, to cure Saul his frensie.

David, as it seems, made a Balender of the Lords goodnes towards him, where he saith: I have been young, and now am old, yet neuer saw I the righteous forsaken, nor his seed begging

begging their bread, David doth not denie
 but he saith the poore and their children hun-
 gry, and wanting, and in misery, but he
 neuer said yong no: old that they were quite
 forsaken, and cast off in their misery, as we
 see he suffered his owne sonne to want, and
 to be hunger-bitten in this desert fortie daies
 together. But at length, and all in good time, before
 he should faint, the Angels came and mini-
 stred to his necessitie. Iacob must not forthwith be deliuered,
 he must be thre dayes in the belly of the
 whale-fish; and then must Iacob be cast to
 the sheare, Lazarus must beginne to stinke hauing
 thine dayes already in the grave, and then
 must Lazarus be raised up. Iohn vi. Iesus
 saith, Thee shall haue abstayned fortie
 dayes, shewing it time for the Angels to come.
 What neede extreamly then God shall lay
 vpon vs, be it neuer so sharp and vehement, if
 in it thou lose the good; the children, the li-
 berty, the health, lose not patience to find
 that shall help thee right soone to recover all
 thyne, and Gods sacred truth and word
 it to be true, rather than Elisha shall stand
 Kaen

Christ Combating

Itaen shall feed him: rather then Ionah shall
be borne, a fish shall save him: rather then Pe-
ter shall sink, Christ his hand shall stay him:
rather then Lazarus shall dye unpittied, the
dogs, more mercifull then their master, shall
take compassion.

Man shall not live by bread onely.) Christ
seeth nothing but stones, and that which
cannot be eaten, and therefore hee turneth
his minde from the eternall objects to the
word of God, and with that comforts him-
selfe, and sayes the word: which word ev-
ery christian must live vnto. When any temp-
tation assaulteth vs, thence as out of Dauid
Scripture, let vs fetch that stone that may
confound Goliath: thence let vs learn to an-
swer Satan, when he tempts vs to distrust-
fulnes, if all the world were full of bread, if
it were as plentiful as stones, yet would Sa-
tan, that man shall not live by bread onely,
but by every word proceeding out of the
mouth of God. ¶ One thing is necessary, which is the word
of God, and whosoever shall feed his hun-
gry soule therewith, shall receive full and
perfect nourishment, and shall be able to con-
fute longer in the strength thereof, then
Moses in the mount.

With Satan.

This is better then Manna that was giuen the Israelites in the wilbernesse, for they are dead, but this is the living bread that came from heauen, and this feeds vs up to eternall life. Iohn 6.

This word is Christ his sword, and it hath two edges to cut both wayes, and with this sword both hee encounter with Satan, and conquer him.

These words are borrowed from the eight of Duteronomie, where the Lord speaketh thus to the Israelites : the Lord God hath humbled thee, and suffered thee to hunger, and hath giuen thee Manna to eat, neuer knowne to thy fathers, to the end hee might teach thee, that man lieth not by bread only but by every word proceeding out of the mouth of God.

As if he should haue said, because hee permitted thee to hunger, and yet suffered thee not to perish, thou mightst hence easily haue learned, that it is God onely that sustaineth thee with his word without bread.

That this doctrine is true, besides the infalliable testimonies of the word, your owne experience can witnesse; for, if wee lived by bread onely, it were necessary that we should be continually, and at all times filled there-
with:

Christ Combating

with: but it is indeede the word that feedes vs, and the blessing of God lape vp in the word that gines vs strength, and makes vs able to receiue the good creatures of God, I meane bread and drinke, and such necessary foode, who also maketh our meate so receiued, to be nutritiue to our bodys.

When we are healthy and strong, and able to receiue our dayly sustenance, why then wee must acknowledge that this strength proceeds from God. If contrariely we be sick, and weak, and can neither receiue our food, nor digest it: after we haue taken it, then we must know, that God hath take our strength from vs, so that we are no longer capable of it: and he hath also taken the gift of nutrition from thy meat, that it shall not feed thee, and so thou art vnfit for thy meat, and thy meate for thee.

Therefore still acknowledge this reple of Christ in this place; man shall not liue by bread onely, but by every word proceeding out of the mouth of the Lord.

Bread, flesh, and other provision, would seeme but slender instruments to worke out health, and to nourish in vs that life which God hath giuen vs.

Because they are common things, we make

With Satan.

a misery of them: yet haue they matter of
wonder and astonishment, if we weigh them
right. We could not live, nor be entreated
by such weak meanes, if God had not gi-
uen them a speciall blessing to strengthen our
bodies.

This, together with that which already
hath bene spoken, proclaimes vnto vs, that
man liueth not by bread onely: and for this
cause, doe wee use to sanctifie our meates a-
fore we receiue them, and after, which we call
laying of grace, wherein wee pray God
by those his good gifts, our bodies may
receiue strength, and withall, to teach vs
that bread without the word cannot feede
vs, for it is sanctified by the word of God, and
prayer.

To dyath towards an end, we learne two
things by these words of Christ, he that hath
faith shall taste of two things.

When he wants sustenance and is hun-
gry, he shall be so strengthened with the word
of God, as if he had stufte himselfe with the
abundance of all delicacies.

The second is this; whosoener hath a stead-
fast confidence in God, shall not be left so de-
stitute, but that God will vndoubtedly sup-
ply all necessities vnto him, as if he bee pin-
ched.

God will ha-
none despit-
Trust in
him, & wa-
his lifelines
v. pag. 82.

Christ Combating

ched with extremity of hunger rather than he shall perish in this extremity. God will giue him bread at length, though hee must raine bread from heauen, as hee did for the Israelites when they lived in the desert, being a place where no foode could be gotten.

Let every Christian man promise himselfe undoubtedly these two things; for he cannot be deceived of his hope, eyther hee shall haue sufficient to eat, or his hunger shall be so tolerable vnto him, that he may well endure it without fainting, for Gods word shall sustain him.

If thou be naked and haue nothing to couer thee, rather then thou shalt perish so, God will conuert the leaues falling from the trees into coates and cloakes, for his children: hee can as well doe this, as cause the Israelites garments to continue fresh vpon them the space of forty yeares together, Deut. 8. 4.

Their clothes wared not old, nor did they seeke swell the space of forty yeares.

It is spoken, and I do partly beleue it, that there are not so many sheaues of corne, as there be people in the world: and it were not possible, I speake after the manner of men, that there should be bread enough to suffice

to many, were it not so, that God both daily
blessed and encrease the roze in the graine,
and the meale in the doide; and the bread by
on the table, yea, and in the mouth too, when
we eat it, as was done by our Saviour Christ:
and Saint Iohn 16. recordeth it.

Besides, we see poore men and their chil-
dren, in as good liking, and as well to see to,
though they face hardly and scant, as the rich
and their children, who glut themselves with
abundance.

Daniel and his fellows fed upon pulle,
and yet they looked as ruddy & well colored,
as they that fed at the Kings trencher, Daniel

Thus you have seene satan tempting, but
not prevailing, fighting, but yet foyle, and so
rending to Christ both field and victory:
once the world combated with Christ, and
he overcame the world, and triumphed, say-
ing; I have overcome the world, Ioh. 16. here
the diuell the worlds partner, stands a chal-
lenger, and came furnished with many darts,
to encounter with Christ, and Christ van-
quished him too: so now hee may make a se-
cond triumph, and say: As befoze I over-
came the world, so now have I overcome
the diuell that red dragon, that with his tail

Christ Combating

bye to dole the third part of the battes
heaven. Christ snared him in his own snares,
and with his owne sword cut off his head, as
David stricke off the head of Goliath.

Christ entred into this battel with Satan
and ouercame him, and all for vs; by the
sword he became victor, to shew what munition
we must vse, if we will looke to ouer-
come as he did.

David vsed neither sword nor speare, nor
armour, but a sling and stone only.

This is the sling that must confound our
spirituall Philistin, even the sword: we shall
find our selues better garded and fenced with
this single furniture, than David was with
Sauls armour.

God grant wee may so carry our selues,
and so passe as strangers through the desert
of this desolate world, that hauing fought as
good souldiers vnder the banner of Christ, in
this spirituall combat, with sin and Satan,
and hauing finished our faith in much patience,
we may be translated to that promised
land in the generation to come, which I trust
in God approacheth apace: to him with the fa-
ther, and holy ghost be rendred all ho-
nour and power, now and
euer, Amen.

The Sea-mans Card.

Mat. 8.13.

And when they were entred into the ship,
his Desciples followed him: and beholde
there arose a great tempest in the Sea, so
that the ship was covered with waues, but
he was a sleep: then his Desciples came, and
awoke him saying, Master, saue vs, we pe-
rish: and he said vnto them, why are yee
fearefull, O ye of little faith? and he arose
and rebuked the winds, and the sea: so
there followed a great calme.



Christ being wonderfull in his
natiuity, wonderfull in his
ascention, and wonderfull in
his transfiguration, is won-
derfull here by his miracles.

In this Chapter are laid downe foure ge-
nerall miracles.

- 1 The healing of a leprous man.
- 2 The healing of a woman troubled with
a feuer.
- 3 The healing of the Centurians seruant.
- 4 The strange appearing of the toide, as in
my text: & therefore this may be called, Serp-

The Sea-mans Card.

in a miracle. the miraculous Scripture.

This miracle is recozded for such as are either sicke, or troubled, or oppressed, or beset with any danger, that whatsoeuer storme of aduersity shall strike our sailes, or what trouble soeuer we shall sustaine, wee may remember others haue tasted of the same whip afoze vs, and none can harbour in the haven of blisse, that haue not first bin weather-beaten with many rough storms and sharp tempests.

Though our shippe happen to bee conered with waues, like the shippe in this place, yet be not faithlesse, but haue hope, and knowe that Christ sits at the sterne, and will not suffer vs to miscarry.

This Text containeth sixe parts.

First, the apostles seruient loue in following him by sea and land.

Second, the accident hapning, viz. a great tempest, applied to the casualties of this world that happen to the goodly.

Third, the time when this tempest happened, viz. when Christ slept.

Fourth, the Apostles only aid and help to run to Christ, whether safe vs, or perill.

Fifth, Christs reprehension: why are ye fearful, O ye of little faith?

Sixt,

The Sea-mans Card

First, Christs helping hand, in staying the
 winds. Now followeth the first, and the first
 part First, of their love in following Christ.
 The felicity of the godly, is to like to God,
 and to follow his will, and therefore the
 Prophet David saith: It is good for mee
 to cleave unto the Lord, the first of Samuel and
 twelfth chapter and fourteenth verse, Samu-
 el also perswaded the Israelites, that they
 should follow the Lord their God, and not
 depart from him.

The children of God ought to carry so
 great an affection to God, as Elishah did to
 Elijah, 2. Kings 1. who would not part from
 him, till the Lord denied them.

Such was the affection of the Apostles in
 this place, and at all times; they followed the
 Master whithersoever he went, to the moun-
 taine, to the desert, to the sea, and bet to the
 shipper.

This must teach us to follow Christ both
 by sea and land, in time of persecution, and
 else.

So as the separation of the soule from the
 body, is the death of the body: so the separa-
 tion of Christ from the soule, is the death of
 the soule: therefore we must follow Christ
 men unto the sea.

The Sea-mans Card.

What multitudes of people are recorded in the list of Luke, they pressed upon him in such sort, that for feare of the throng, he was faine to enter into a shippe.

The like throng of followers is mentioned in Luke 8. If the Queene of Sheba could say, of Salomons followers, happy are thy men, and happy are these thy seruants which stand abodes before thee, and doe heare thy wisdom.

Such rather may it be spoken, happy are Christs followers and his attendants, that stand euer in his presence, like the Apostles, to heare his heavenly wisdom; since a greater then Salomon is here, for this is hee that taught Salomon his wisdom.

There is vertue in Christ, and it is an attractive vertue, to draw vs vnto himselfe like a load stone.

He refuseth no seruant that will come to his service; let vs then be willing to offer our selues to serue so good a master, for his burden is light, and his yoke is easie.

He calles vpon vs for but god, Come to me all ye that are heavy laden, and I will resteth you, Mat. xi. 28.

Other masters use to load there seruants but Christ is such a master, that takes the

The Sea-mans Card.

burthen from his servants, and carries it bp
on his owne shoulders, to ease them.

Ioseph his bzethzen were glad to haue cozne
for money, but Ioseph returned them both
their cozne and money to. Gen. 43. 21.

So if we will be the followers of Christ,
and serue him, wee shall find his seruice no
seruitude, for he will giue vs our freedome,
and our wages to.

In the eight of Luke, a certaine scribe
comes to Christ, and saith: maister I will
follow thee, whether soeuer thou goest,
Luke. 8.

Loe this scribe, who befoze he knew
Christ, had a whole common wealth in his
head, being a meere worldling, now began
to leaue the world, and to cast away his olde
liuere, as the blind man threwe away his
patched cloake in running to Christ, and be-
toke himselfe to Christ his seruice. In the
nineteenth chapter of Luke, we find Zacheus
running to Christ, the world and Mammon
did so hang vpon his backe till now, that he
could not trauell to Christ: but now hauing
come to the knowledge of Christ, and Gods
spirit calling vpon him, he changeth his for-
mer resolutions, and shake from him his
pillages, and his exactions, as Moses did put
from

The Sea-mans Card

from him his shoes, when the Angell called
upon him out of the flaming bush: and now
he was so light as Peter, when his shackles
fell from him, and he runs to Christ hastily,
who receiued him ioyfully.

In Mar. 10. one comes running to Christ
in like sort, asking him what he might do to
possesse eternall life?

In Mar. 20. two blinde men, though they
could not see Christ, yet they could follow
him: and they gained that which they would
not loose againe for more gold then Gehazi
tooke from Naaman, euen their sight: and
now seeing him that salued them, they fol-
low him more egerly, returning Christ more
praises then the wise men did presents, Ma-
thew 21.

All these are so many commons to cite be-
fore the Confessioe of Christ, the blinde,
and lame, and diseased scribe, and publican,
sicke and whole, and all doe call vpon vs to
follow Christ like his Apostles.

And beholde there arose a great tempest
in the Sea: and the shippe was covered, &c.
Now we are to speake of the accidents hap-
ning by the great tempest: but ouer now
Christ and his Apostles had entered into the
ship, and loe, a storme to preuaileth, that the
ship

The Sea-mans Card.

Ship that carries them, is now covered with
waves.

Even now it was calme, when the shippe
anchored in the haven, and no sooner are the
sayles hoysed, and they lancht into the deepe,
but ship and men, and all are in ieperdie of
drowning: I see an unexpected suddaine alter-
ation.

Here wee may view the state of Christs Church militant: It is like the Arke floating
upon the waters, like a lilly growing among
the thornes, like the bush that burnt and was
not consumed, like Christs ship in this place
tossed over with waves, and yet not sunck.
God suffereth his Saints to bee oftentimes
in danger, either to shew his power in their
deliuerance, or to cause them by tribulation
to come to him for succour, and to make them
the more than hefull.

So he humbled the Israelites before Pha-
raoh and his Egyptians, Exod. 5.

So he humbled Iacob all the time hee ser-
ued Laman.

Hee humbled Iob in a greater measure,
suffering Satan to discharge at him all his
darts at once, thinking to make a full end of
him, Iob 1.

He humbled Heliah, 1. King. 19. in making
him

The Sea-mans Card.

him die from Iezabel that sought his life.

How did he humble his owne Apostles, that were so deare vnto him, suffering them to be imprisoned, racked, whipped, stoned, slaine with the sword: Hebr. 11.

Ray, Christ owne Mother escaped not see, Luke. 35. Simeon speaketh, that the sword of tribulation should pierce her hart.

Christ himselfe entred not into his glory, but being consecrated through afflictions.

The miracles that Christ wrought in healing others, did not so much moue the Apostles, as the miracle they felt in themselves.

Their faith had not such exercise nor triall, in seeing the blind recover their sight, Iob 2. 8 the lame their limbs, the dumb their speech, and the deafe their hearing; but now that the ship vnder them is in danger and is violently tossed, and death is presented before them, their faith begins to faint like Peter, and to looke about like Iob for his patience, when he lay scraping himselfe vpon the dunghill.

The storme put them to a stagger, though Christ was in the ship with them.

This storme arole vpon their entring in to a ship; this ship is a figure of the church.

So soone as thou art receined into the church, and hast giuen thy name to Christ, thou

The Sea-mans Card.

thou must looke for a storme, or a tempest.

Satan will neuer bend his malice against thee till then.

When we are running, and in the ready way to Christ, then comes Satan, and lates stumbling blockes in our way, tempting us with one bait or other, either with wantons, as Samson when he dallied with Daliah; Iud. 16. or with covetousnes, like Achan, and Gehazi; Iosue 7. or with pride, like Nabucadrezzar; or with selfe loue, like Herod, or with enuy, like Cain: and alldo turne vs aside quite out of the way from God, as hee expelled Adam out of Paradise.

If these bailes do not preuaile, then hee takes another course (for Satan that subtle Serpent hath moze sleights in his budget, then Dauid had stones in his sheperdardes scilippo, 1 Sam. 17. 40. he will begin to rage and raille against thee, like Rabshake, and throw all his stormes at thee, as he threw a whole flood of water against the woman in the Revelation. Re. 12. 13. and as he thought, to sinke Christ and his Apostles in the ship.

This of all the diuels varties is most violent, even his fiery dart of persecution.

There is a punishment executed by our magistracie vpon silent malefactors, which

The Sea-mans Card.

is called the pressing to death. And it is a torment of the greatest tortures.

And the Diuell by his executioners exercise the same cruelty upon Gods Saints. he hath his pressing too, and we are bound to arme our selues against that torment by our Sauiour.

In mundi pressuram sustinebis. If thou wilt not leave thy way thou art in, and breake thy course in running to Christ; he will shew the uttermost of his malice against thee, and put thee to the Rack, as he put Esay to the Saw.

And this hath proued no small rub in the alley, for it hath turned aside many a forward runner.

Yudas a great while ran well, but so when he kept him in his race, Mar. 26. 15. and made him swallow a siluer hooke, as he beguiled Eue with an Apple; and so his end proued worse then his beginning. when againe he sighted Demas a great Professor a long time, with giving him but a small taste of the cup of affliction, 2. Tim. 4. that he forsooke his way, left Christ and his Apostles, and embraced this present world. And he so prevailed with King Agrippa, that though he gave himselfe to heare Pauls preaching,

The Sea-mans Card.

121

thing, yet Paul left him but almost a christi-
an, and could not make him a christian alto-
gether, Acts 27. 28. Not to dwell on parti-
culars, this Satan hath wraffled mightily,
when with the elect vessels of mercy, & with
his stormes had quite ouerthrowne them, if
Christ had not rescued them, even then when
the fatall blow was comming, like the An-
gell that stayed Abrahams hand, when hee
would haue slaine his sonne, Gen. 22. 23.
How long did he chaine by Paul, making
him his instrument to persecute Gods chil-
dren, till Christ drew him by violence to
himselfe, and afterwards he persecuted Sa-
tan, and had him in the chase, as before Sa-
tan chased him.

How strong was Satan, and how weak
was Peter, that seemed to be the strongest of
the Apostles, but shewed himselfe in this
combat the weakest, when hee denied his
Master thrice together.

But though he receiued this soile from the
diuell, yet Christ raysed him vp upon his feet,
from the downefall of his sinne, like Lazarus
out of his grave.

Yet Brooke at the roote, as well as the
branches, and thought to haue disrooted
with his violent blasts, the vine it selfe, See
Ius

The Sea-mans Card

Christ, he tempted him in the desert: he seduced the Scribes and Pharisees to tempt him: he made his owne disciple Peter to tempt him, when he would haue dissuaded him from going to Jerusalem: he tempted Iudas to betray him: he suborned false witnesses to accuse him, and Pilate to condemne him, being altogether innocent.

But all this wrought satans overthrow, for Christ by his death overcame the diuell, and triumphed like Samson, when he bowed himselfe, and died with the Philistines, Judges 16.

And this much shall briefly suffice concerning this tempest: now let vs consider of the time when it happened.

But he was a sleepe. The wind bloweth, and the storme rageth, and the sea swelleth, and the ship sinketh, and the Apostles cry out, and yet Christ is a sleepe, as if he cared not for himselfe, nor his Disciples security.

Gods wisdom is not by mans wisdom to be examined.

Here Christ seemeth to be forgetfull of his Disciples, of the shippe, and of himselfe: he slept, crossing these scriptures, *Ver. that watcheth Israel shall neither sleepe nor*
sleeps,

scriptures
 comingly
 103. 5. 2.
 104. 1. 1.

The Sea-mans Card.

123

sleep, Psal. 120.

And yet here the watchman of Israel sleepeth.

Againe, Can a woman forget the fruit of her wombe: Though shee doe: yet I cannot forget thee: yet here Christ forgets, Esay

46.

God saith to Jacob, I will goe downe with thee to Egypt, and bring thee backe againe, Genes. 46.

And to all the Godly Christ speaketh in the twenty eight of Mathew, Lo, I am with you to the end of the world, and yet heere Christ sleepeth; That I say unto you, I say unto all, watch, and yet Christ sleepeth and watcheth not, Mark. 13. 37.

Ioseph was in prison, and there the Lord was with him; yet here Christ being with his Disciples in this great danger, sleepeth.

This sleeping of Christ must not be so construed, that he should not be carefull of his Apostles, it rather noteth, how wee are tempted when Christ sleepeth.

We are not safe, longer than Christ awakes ouer vs, when he stretcheth his hand ouer vs, wee are as well guarded as the Israelites were, when Moses held vp his hand.

Saint Austen writing vpon the 56. Psalme saith,

The Sea-mans Card.

faith, Tunc in te dormit Christus, cum oblitus fu-
eris passionis Christi: and then sayeth hee, *Nu-*
nia tua turbatur: when thou forgettest the pas-
sion of Christ, then Christ sleeps in thee, and
then thy ship is troubled; thy heart is trou-
bled, because *Excide tibi in quoniam*
credideris, thou forgettest him on whom thou
shouldest beleefe.

Thy passions are great, when thou for-
gettest Christs passion.

Excita Christum, fidem recole & rayle by
Christ, and all stormes shall banish away.

To haue thy ship safe, and thy soule un-
tossed with the waues of Sinne, haue faith,
and be watchfull, take vnto thee the buckler
of faith, as Paul speakes in the fist of the E-
phesians.

As Nahas said to the men of Iabes Gilead,
1. Sam. 11. In this I will make a covenant
with you, so that I shall plucke out all your
right eyes, so our spirituall Nahas the diuell,
will make a covenant with vs, so that hee
may take from vs our right eyes, and so cause
Christ to sleepe.

Christ slepeth, to make the Disciples
know what little helpe was in themselves,
that so they might the rather rely vpon
Christ.

The Sea-mans Card

125

In the thirtieth of Iudges we read
that the Israelites last the first two dayes
together, although they fought in a good
quarrell, and at the Lords commandment
fifty thousand were slaine by the Benia-
minites, but the third day the Israelites pre-
uailed, and gaue their enemies an vtter
 overthrow.

So Christ may seme for a time to slepe,
for the triall of our faith and patience; but
he will not suffer vs to perishe, and admi-
nistre vnto vs.

Dauid saith vs, wee perishe. The Apostles
only aide, is to runne to Christ. Anna in
her barrennes came to God, and obtayned
Samuel, 1 Sam. 1. and 2. and 3. and 4. and 5.

Example
of prayer
to god. y
more his

Dauid in his perill ranne to God, and ob-
tayned deliuerance. I cried (saith he) with
my whole heart, and the Lord heard mee.
Salomon hauing built that magnificent
temple, ran to God, and prayed God to heare
whatsoener prayer should be offered in that
Temple.

The same Salomon asked of God wis-
dome, and God gaue it him, 1 Chr. 3. 1. and
the Apostles in this place sit to Christ, pray-
ing him to awake & helpe them, remembering
that in Iohn. 14. 14. Aske and you shall re-
ceiue. In the second of the Kings, and first

The Sea-mans Card

chapter, the servant of Elixus being in fear,
seeing an host compassing the citie with
horses and chariots, cried to his master Eli-
sha, Alas Master, what shall we doe?

And the disciples cry to Christ in like man-
ner here, Alas Master, what shall wee doe
save vs, or we sincke.

It was high time to awake him, when
death was so nere them: the disciples cry
out vnto Christ saying: What meanst thou
to slumber, since we are in danger of becom-
ing as a ship-master saide to Ionah, What
meanest thou, O sleeper? vs of al.

When the tempest shooke Ionahs Ship, it
is said, the Mariners were afraid and cried
every man vnto his God, they yet knew not
the true God. But here the apostles cry out
for help to no other, but vnto Christ: the
tempest terrified them as troubles fright the
godly, and make them runne to Christ, as
Saul then Samuel ranne to Ely, 1. Sam. 3.

Troubles are like Iohn Baptist sending
vs to Christ. When affliction comes and presseth vs
downe or beates vs, as Satan buffetted Paul,
then be we carefull to seek out Christ, as Saul
sought out the Seer, 1. Sa. 9. and as the Apo-
stles in this place ranne to Christ for succor.

Why

The Sea-mans Card

Why are ye so fearefull? O ye of little faith,
 That which Christ commaunded the Romans
 chap. 15. to support one another, is here pra-
 ctised by Christ himselfe; he supporteth his
 disciples, and beates with them, not shaking
 them off, but mildly reprehending them.
 Why are yee fearefull, O ye of little faith?
 being Christs alone followers, and hauing
 Christ with them, yet they could not be con-
 fident, and therefore they are very well re-
 proued for their weaknesse, O ye of little
 faith:

As we are not to be too confident and
 strong like Peter, relying upon his owne
 strength too much, when he saide he would
 neuer forsake Christ, and yet was the first
 that shrunke from him: so let not vs be too
 weake, nor so fearefull, like the Disciples
 heere.

Fear is the mother of distrustfulnesse, as
 Peter distrusted himselfe when he began to
 sincke: and as Paul & his company were out
 of hope they should be saued in that dange-
 rous boiage, when the ship that caried them
 shinered in peeces.

O ye of little faith! What is the cause ad-
 ded why they were so weake, because they
 wanted faith.

The Sea-mans Card

If the disciples had had but as much faith as a graine of mustard seede, they might be strong enough to ceme the mountains: but they could not here reioyce the storme; their faith was so small; no more than they could heale the lunaticke man, *Matth. 9.*

Though the disciples walked daily with Christ, and saw his miracles, and the works he did; yet they could not draw faith from him, as the woman drew vertue from him, though she touched but his hemme, *Matth. 9.*

A little faith would haue qualified this great storme, and haue pacified the waues, as a little oyle and a little meale would suffice the poore widow, and saue her from perishing in the death. *1st Tim. 5.*

Our sinnes are in an Ephah, but our graces are in a Shabel; all our vertues are diminutines, they are all little ones, like little Zedek, a little wealth, and a little pleasure seems nothing; but a little faith is enough, though it be neuer so small a mite. *1st Tim. 5.*

Christ saith here, O ye of little faith! See, one stature in religion is but short and little, and we grow little and lowe, like Zedek, that we cannot see Christ; but Christ will haue us to haue much faith, as he blessed vs bying forth much fruit. *Matth. 23.*

The Sea-mans Card.

Two things in this place must be noted: first, how the very faithfull are now and then shaken in faith. Secondly, how the faithfull may be greatly tempted, and yet continue still in the bosom of God.

Then he rose and rebuked the winds and waves, and there followed a great calme. Here is Christs helping hand in staying the tempest. The disciples were not so importunate for help, as Christ was ready to comfort them.

It is written, Aske and you shall have, knock and it shall be opened unto you. There is that scripture fulfilled, the apostles cry unto Christ for succor, & succor is given them. The great storme, how violent and raging forer, is here in a moment qualified, when Christ ariseth and rebuketh it.

All the stormes and troubles that happen to the godly, they are but an *interme*; they are but of short continuance, and then shall Job haue his children and goods againe: so Christ may sleepe, but his providence neuer waketh and preserues them that belong to him.

Some weather lasteth but a while, and then followeth a great calme, like unto the noise of harpes after the sound of thunders,

The Sea-mans Card.

Revelation. 14. chapter, and verse 2.

Beauineſſe may endure for a night, but
for cometh in the morning ray, is here
preſented in a moment to the Apoſtles.

Even now the ſkie was full of clouds, and
now the ſkie is cleere, and the cloude vaniſh-
eth, and the calme is greater than the
ſtorm.

We may be in danger and trouble, when
Chriſt ſleepeth, but when Chriſt awaketh,
and ſeeth the waues ſowling over our heads,
and the water ſaſhing into the ſhippe, he
ariseſh and rebuketh the waues, as beſore he
rebuked his diſciples, & ſo the calme followeth.

The windes bluſtered, and the water vio-
lently ſwelled, as long as Chriſt ſlept, as if
they had bene prync to his ſleeping, but as
ſone as Chriſt awaketh, and conſidered of
the tempeſt, the windes and waues conſider-
ed themſelves and became quiet.

Here is a full preſident of Gods merrie,
and of his power: he exerciſeth both for the
god of his diſciples, his will appeares in re-
poyning the waues, his power in ſuppreſ-
ſing the rage thereof.

This made Tobie ſay, Thou ſcourgeſt, and
yet takeſt pittie, thou leadeſt to hell, and backe
againe, Tobie 23. 2.

And

The Sea-mans Card.

131

And Gods owne testimonie proves the same, I will, and I give life: I wound, and I make whole, and in the 16. chapter of St. John, Christ saith, Peace in sorrow now, but your hearts shall reioyce, and your joy shall no man take from you.

Let vs pray to God to increase our little faith, and our ship shall never miscarrie.

Thus you have briefly seen the loue of the Apostles in following Christ to the shippe: You have also seen Satans tempting, the weather storming, the windes blowing, the Disciples trembling, and Christ sleeping, yet he being cried vnto, awaketh, and ariseth, and appeaseth the rage of the sea, and so subsereth not his disciples to perishe.

The Disciples loue towards Christ, must move vs with like affection towards him, and their want of faith must stirre vpp our weakenesse and incredulity, and make vs fly vnto Christ, like the restlesse Dons to the Arke.

So wee shall be sure to be safe amidst all storms, like his disciples when Christ rebuked the windes.

Use this Card, it will the better direct thee in thy Compass: as the Angell led Abrahams seruant a straight path by land, so this will

The Sinners Bath

will lead thee a right course by death: and if
my stone beate against thy hip, if thou shalt
be sure to come safe to thine house, when others
shall perishe by thy
wickednes. And your hearts shall be glad when you shall
see me againe.

The Sinners Bath.

John 1. 9.

If we acknowledge our sins, God is faithful
and iust to forgive vs our sins, & to cleanse
vs from all vnrightheousnesse.



This is a Lesson for all, but for
Christ: all besides him, p[ri]nce,
prophet, and people from the
parchant to the poster, from
him that sittes on the throne
to him that grindes in the mill, all are weak
and feeble, and diseased, and sicke of one soze:
and therefore must al apply to themselves one
and the same kind of cure.

None but Christ alone could say, which of
you can rebuke me of sinne?

Since all have sinned, all haue neede to be
cleansed.

The Sinners Bath.

133

an The publicans and sinners, and soldiers
came to John craving to be saved, Lu. 3. 12.

And here a greater then John proclaimed
that all sinners, that will be set free from their
sinne, shall be soundly saved, and cleansed
in this so wholesome a Bath, that they shall
never neede a second cure, no more than the
lamt cripple in the 3. of the Actes, being once
restored to his feete by Peter, did ever any
more betake himselfe to his crutches.

And this Bath, as it is most precious, for
it cureth all diseases, even the most putrid
and exulcerat sores; so is it yet most highly to
be reckoned, because God offers it freely to
all sinners, shall say, like the good Be-
thesda, that freely heales all that wash in
it, John 5. 4. and 39. and 41. and 42.

Once God the father proclaimed to the
thirstie: Ho, euerie one that thirsteth, come
to the waters, and you that haue no silver,
come buy wine and milke without money.

And here God the sonne proclaimeth spea-
king to the sicke, as he to the thirstie, come to
be bathed, all ye that be leproous and unclean,
come cleanse your soles, and receive sound-
nesse to your selues without money, Esay 55.
Other baths doe but wash and cleanse the
bo-

The Sinners Bath.

bodies of men, but this is the Souldiers
Bath of the soule, none but this can purge
the soule, and take away the malodies of it by
the secret vertues thereof.

The disciples of Christ, though they had
the gift of healing, and powder given them to
make miracles, yet they could not cure all
diseases: as they could not cast the devill out
of the lunaticke man, in the seventeenth chap-
ter of Mattheew. Christ alone did that: for in
this place, though God hath given power
and skill to men, to heale diseases, God al-
one will have the prerogative in curing the
diseases of the soule; none may doe that but
he.

Howsoever the Pope will seme by his
counterfaite phisicke to purge mens soules,
and to cleanse their sins by his bulls, pardons,
and indulgences, and such trumpery, yet we
know that his phisicke, hath deceived all his
patients, and hath wrought no more cure on
the soules of men, then Elisha his staffe did re-
cover the Syriames child, when Gehazi laid
it upon the face thereof. 2 King. 4. 34.

The Popes patients are sicke still, and still
dead in their sins, for all the Popes drugges,
as the Syriames child was dead still, till Eli-
sha came.

The Sinners Bath

135

Not so amplifie a large discourse in the commendation of this Bath, as Philip said to Nathanael when hee was desirous to see Christ Jesus, come and see: so say I vnto you, come and see, come and proue this Bath.

I know, that if you wash in it, you must needs find the vertue of it, as Naaman found the vertue of Iordan, to heale that which all the rivers of Damascus could not cure.

When you haue proued it, I know you will say as the Quene of Sheba said to Salomon, I heard before of thy wisdom, but the one halfe hath not bin told me: so I haue heard the praises and vertues of this Bath before now, and loe, the one halfe hath not bene told me.

If we confesse our sinnes, God is faithfull to forgive.

Confession of sinne must goe before, and then forgiveness of sinnes will follow after.

The text admits this short diuision.

The sinners salue, and the vertuous operation of it, the salue, if we confesse the effect, or operation. God is faithfull to forgive.

As Christ told Martha, one thing is necessarie: so here he telleth vs, one thing is necessarie.

The Sinners Bath.

Confession
henceforth
1/2 pag.

testify that sinners may be forgiven. We must note, that there is a threefold confession: First, there is a confession of faith, which is the act of religion. Secondly, there is a confession of praise, an act of gratitude. Thirdly, there is a confession of sinne, as we see in all of confession.

1 Confession of faith made by Peter when he said, thou art Christ.

The answer was, flesh and blood hath not revealed these things unto thee.

2 Confession of praise is made by David in the 106 Psalm: praise the Lord, because he is good.

3 Of confession of sinns, we have many precedents in scripture. Moses confessed the sin of Israel. This people hath committed a great sinne, Exod. 32.

Dauid confessed his adultery.

They that came to Christ, confessed their sinnes.

Most notable is the confession of the prodigall sonne, out of which we may learne the manner of true confession, first he did meditate with himselfe, how he should confesse his sins unto his father, in that he said: I will I say.

Secondly, he cried out, I have sinned: he

doth

The Sinners Bath.

137

both not excuse himselfe, nor hide his sinne
like Adam.

Against heauen, because he esteemed earthly
things more than heauenly things, and
against thee, Gen. 3. there he looks into the
waight and greatnesse of his sinne, in offer-
ring so good a father, who had given him so li-
berall a portion.

I am no more worthe: he was ashamed
of himselfe, as Adam was ashamed of his na-
kednes, arguing a sharpe remorse.

And this confession was well accepted of
the prodigall sonnes father: and our con-
fession will be accepted of our father, e-
uen of God, so oft as we confesse as he
bid.

It must not passe without his note: in that
this confessor saith, he would rise and goe to
his father, that is, he that will confesse aright,
must rise from sinne, as Samuel rose from slee-
ping, and as Mathew rose from the custome-
sears, when Christ called him.

He that hideth his sins, shall not be direc-
ted, but he that confesseth, and soylakes them,
shall haue mercy, Prou. 28.

God required confession of Adam and of
Cain, to shew the necessity of it.

It is recorded of them, who were bapti-
zed

The Sinners Bath.

of Iohn, that they confessed first: their
sins, and in Acts 19. they that belated came
and confessed.

Both wee and our aduersaries doe hold
confession to be lawfull, but we differ from
them.

First, because we say, it must be made on-
ly to God, they say, it must be made also to
man; and so they haue grounded their auric-
ular confession.

Secondly, when we grant, that vpon spe-
ciall occasion, as for the glory of God, and
the satisfaction of his Church, it may be law-
fully made to man, yet they appoint it to bee
so necessarie, that without it, is no repen-
tance, no saluation; and that necessitie we
denie.

This auricular confession came in about
Theodosius his time, & was not from Christ
his time in the Church, the history is to bee
ready in Zozomenus 7 Booke chap. 17. In
which history wee may reade, how this con-
fession was abused, and how Nestorius in
Constantinople caused it to be altered.

If we confesse, &c. God doth not promise
confession: but vpon condition that we first
confesse, we may not looke for pardon, vnlesse
we make confession.

There

The Sinners Bath

There is a pson commonly used, some-
 time and be hanged; & this is true with men,
 for the malefactor his owne mouth condemns
 him; and the law proceeds to execute him;
 but with God it is otherwise, quite contrarie;
 confesse, or not be saued.

I will shew this first part of my discourse
 concerning the value of confession, with
 that pcedent of confession made by Job in
 the 40 of his Booke; amongst other things,
 that testified his innocencie of life: he saith
 thus: If I haue hid my sinne as Adam, concea-
 ling in the iniquitie in my bosome.

Our sinnes. Sinne is spirituall leprosie,
 for in Leuiticus 13. it is written, the leprous
 ought to be seuered from the rest of the peo-
 ple, and should accuse himselfe and say, he
 was polluted: so the sinner should be seuered
 from the Saints of God, and should con-
 demne himselfe.

Sinne is tyrannicall, and brings the soule
 of man into bondage; and slauerie, Rom. 6. 16.
 and therefore sinners are called *serui peccati*,
 the slaues of sinne.

Sinne is called captiuitie, and it takes away
 the soules freedom: and so sinners are called
 Captiui, captiues, Rom. 7. 23.

It is compared to a serpent, because the

The Sinners Bath

infection of it secretly crepes into the heart of man : and therefore it is said, fly from sin as from a serpent, Eccle. 2.

Since all these and infinite more inconueniences do issue from sinne, let vs seek and sue to Chzist to be censed, as Naaman sought to Elisha to be healed of his leprosie.

Neither Abanah, nor Pharpar, nor all the rivers of Damascus could wash away Naamans leprosie, save the water of Jordan only, 2. Kings. 5. 10. nor can any water wash away the leprosie of sin, but the water of contrition, running and streaming forth of the fountaine of repentance.

And thus, and be censed, was all the pleasure that Elisha gave to Naaman: and all the end that Chzist bleth in healing and cleansing sinners is but this, confesse thy sins, and be pardoned, 5. King. 5. 10.

If we confesse our sins, God is faithfull to forgive vs.

The first reason, driving vs to confesse our finnes, is derived from Gods faithfulness.

As if he should say: hide not thy finnes, for God knoweth them already: and he is faithfull to punish thee, if thou conceale them. He

man

cajous driv
ing vs to
confesse sin.

The Sinners Bath.

141

man seeth onely the things that are open and manifest; but God seeth the hart, 2.Kin. 26. And againe, I the Lord searching the reines Jerem 27. And againe, All things are open to mannes eyes, Hebr. 4.

God hath spoken in this, and therefore confesse your sinnes, for he is faithfull and iust; And this faithfulness of God made David to register and booke vp his sinnes, I acknowledge my sinnes, saith he, and my faults are euer before me.

The same David being reproued by Nathan, for murdering Uriah to possesse his wife, cried out, I haue sinned, 2.Sa. 12. There we finde David confessing his sinne, and in the next verse following, we finde the Prophet Nathan absolving him: God hath done away thy sinne, thou shalt not die.

God is faithfull, and will stand to his promise, in saluing our sinns, if we repent.

God charged Moses, not to presse to the bush, till he had put off his shoes; so we may not presume to come to God, till we haue seperated from vs our sinnes, as Christ had the young man in the Gospel, put away his goods, if he would follow him.

Mary Magdalen sought Christ weeping in the Pharisees house, and Christ did appeare vnto

The Sinners Bath.

unto her: as he appeared unto her, so he will appeare unto thee, when thou confessest thy sinnes, and art sorrowfull for them.

God is
faithfull.

God is faithfull: faithfull in his word, his wordes are faithfull and true: faithfull in his promises, all the promises of God are in him, yea, and Amen, Speake the word onely, said the Centurion, and thy servant shall be whole.

Faithfull in his mercies, for they neuer faile, but are renewed euery morning.

Faithfull in his iudgements, they are termed Righteous and True Reuel. chap. 19. Faithfull in all his waies, so proued by that song of heavenly Angells, in the 15. chap. of Reuel, Just and true are thy waies King of Saints.

The Prophet David ioynes with them in like consent: The word of the Lord is righteous, and all his workes are faithfull. Psal. 33.

And unto this faithfulness is another property annexed viz. Gods iustice.

Here is the second reason to induce vs to acknowledge our sinnes, for God is iust.

He is iust in his anger, and in his bounty. Who shall stand, saith Nahum, be-
fore him.

.143

The Sinners Bath.

toe the face of his wrathfull indignation: and his anger is powred out like fire, Psal. 85. And againe, It is an horrible thing to fall into the hands of the living God, Heb. 12. Wee are iust, to giue euery man according to his worke, Reuel. 21. therefore confesse, for he is iust. He hath promised, free pardon, if thou performe this confession: And of this pardon thou maiest assure thy selfe, because God is iust, and cannot breake with thee.

To cleare this with many words, were to point at the shining Sunne, and to light a candle at noone day: therfore I will descend to that which followeth.

That he may forgive vs. Though God be of power infinite, yet will he not saue man without faith, forgive sinnes without repentance: and a principall branch of this repentance, is the confessing of sinne. If thou treadst the path of repentance thus farre forth, viz. to confesse thy sins, and to be a shamed of them, and to be sorry for them, yet if thou haue not faith, if thou beleue not that God is faithfull and iust to forgive, thou comest short of true repentance.

For Iudas proceeded so far as well as thou, yet he was damned, because he distrusted God, Maeth. 17. hee could not perswade himselfe,

The Sinners Bath.

that God would forgive him, and so hee lost that which the thiefe found.

Note therefore; that three things are necessary, that sinnes may be forgiven.

Things necessary for forgiveness of sin.
 First, *Infusio gratia*, the pouring of grace, or the working of Gods grace in vs, as it wrought in Peter when he went to weepe.

Secondly, the remorse of the soule, who fearing the danger of sin, flies to God for repentance, like the Publicans and souldiers in Luke 3: to this belongs confession.

Thirdly, a change of mind, and casting off olde affections, by putting a new heart like Saul, when a kingly spirit was given him.

The calling of sinners to repentance, is lively described by the calling of S. Mathew, in whose calling we are to note foure things.

First, he was sitting, noting the careless securitie of sinners.

Secondly, the place where he was, viz. the seat of custome, noting how this worldy Banon both draw men from God.

Thirdly, he rose up shewing, when grace is poured into vs, then we rise from sinne. It is not enough for vs to heare Christ call, but we must rise up like Samuel, & S. Mathew, leaving our former state and occupation.

Fourthly, he followed Christ: we must not

The Sinners Bath.

145

not leaue finnes onely before committed, but we must indeavour to leade a godly life euer afterwards, framing our selues to the example of Christ.

To furnish you yet with a coate of surer profe then Saules armour, euery soule that meanes to possesse heauenly riches, must bee qualified with these properties.

We must first haue, *voluntatis mutationem*, a Note change of will.

2 *Ad Deum conuersionem*, a turning unto God.

3 *Peccati detestationem*, a detestation of sinne.

4 *Ad meliorem vitam intentionem*, an intention and earnest resolution to liue better afterwards.

To forgive vs our finnes.) The certaintie of this remission, is assured vs by many p^{re}sidents in Scripture, David sinned, but by his confession, God being faithfull and iust, forgane him.

Ahab confessed his sinne and humbled himselfe before God, and he saue not the euill that was threatned in his daies, 1, Kin, 21.29. And so did the Ninuices, and were not destroyed, though the hand of the Lorde were already stretched out with in fourtie daies

The Sinners Bath.

Dayes to consume them, Luke 15. 22. The prodigal sonne was receiued with great welcomes vpon his confession.

Notwithstanding the inuincible truth of this doctrine, yet Satan, whose policie is neuer to hinder mans saluation, thought to draw men from the vnderstanding thereof, and shuffed into mens heads diuers errors about remission of sinne.

First, that not God alone, but man also may forgive sins, whence the selling of pardons proceeded.

Secondly, that veniall sinne may be forgiven, with the infusion of diuine and heavenly grace.

Thirdly, that there is no remission where there is not open confession to the Priest.

Fourthly, that remission of sinnes may be after this life, which opinion is defended by *Magister Sententiarum*, and this is the root of purgatory.

The Pelagians affirmed, that when sin is forgiven, the punishment is also forgiven, and therefore they say, the death of the body is not the reward of originall sinne.

And so they say Adam had died a bodily death, whether hee had sinned, or not, but we know it to be otherwise.

And

The Sinners Bath.

And these are the locusts, that creep forth
of the bottomlesse pit.

The Pelagians in maintaining this error, crosse these Scriptures.

In sudore vultus: In the sweate of thy face
shalt thou eate thy bread: God forgane the
sinne, but the punishment yet remaines.

God pronounced against Eve, In sorrow
shalt thou bring forth, Gen. 3. God pardoned
the sinne: but the punishment yet remaines.
David by confession of his sinne, got pardon,
yet the Prophet told him, he should be humbled
by his sonne.

But let these errors passe, and leave wee
them to him that devised them; which is the
diuell, who hath beene a liar from the begin-
ning: truth will triumph over falsehood, and
the Arke will stand when Dagon falls.

One drop remaineth behinde undissolved,
the pure quintessence whereof being in due
mixture added to this cleare fountaine of cris-
talline water, will grace the same with a
matchlesse perfection.

When this is supplied, nothing will bee
wanting, as nothing was lacking to the five
wise Virgins when their lampes were burn-
ing, as in the five and twenty chapter of
Mathew.

The Sinners Bath.

And to cleanse vs from all vnrightheousnes, God will not onely remit sinne, but hee will take it cleane away, as Moles said, he would not leave an hewe behinde, so God in purging will not leaue a spotte behinde: but we shall be thoroughly cleansed and made white, like Absolon, who from the sole of his foot, to the top of his head had no blemish in him, 2.Sam. 14. 15.

How filthy and polluted soeuer we were before, yet now wee shall be cleane and white, whiter then Naaman after so many washings.

In the 21 chapter of the Reuelacion, it is written, That the citie of God is founded upon pretious stones: And in the end of the chapter it is saide, Where shall no vncleane thing enter into it, shewing, that the soule of man must be cleane.

The Lord by Esay sayth, I will blot out all thine iniquities.

And if the wicked man will turne from his wickednes, I will remember his sins no more.

In the first of the Reuelacion, mention is made of those that were vnder the Altar, the Altar is saide to be Christ, and the Saints vnder the Altar are saide to haue long robes, shewing, that nothing must be seene in the

Saints

The Sinners Bath.

149

Saints of God, which is stained or polluted, they must be all covered.

Their robes are said to be white, shewing that the soules which rested in Christ, must be clothed with innocencie, after the perfection of Christ.

A robe was given to every one of them, shewing that one was not covered with the robe of another; one soule might not be clothed with the perfection of another, for the iust shall live by his owne faith.

In chap. 7. verse 14. it is said, They haue washed their robes, and made them white, shewing there is no cleansing of sinne, but by his blood that died for sinne.

Being now made cleane and white, let vs not pollute our selues againe, let vs not anie more runne to the vomite of sinne; for then wee greene the spirit of God, and our end is worse then our beginning.

Let vs rather learne the Song of Christs Spouse, Cant, 5. 3. I haue washed my feet, how shall I defile them againe? I haue put off my coate, how shall I put it on?

Thus haue you seene the sinner wounded, and salued; sicke to death, and yet recovered to life againe, like the Sunamites child: Be not like those 9. lepers, who being cleansed,

The Sinners Bath.

sed, forgot him that cured them, and are not
ted to all posterities of monstrous ingrati-
tude. Little will he yeeld which will not yeeld
shankes, that makes thee nothing the poorer,
nor him the richer that receiveth them.

As Christ said to the woman taken in
adulterie, Go away and sinne no more, lest a
worse thing happen unto thee: so I say, that
you are washed now, and purged, and cleansed
from all your sins, goe and defile your selves
no more, lest some euill overtake you: & there
no more sacrifice for sins shall preuaile, Heb.
10. 26. as Christ said, Remember Lots wife,
Luke 17. 32. so I say, remember Esau, who
could not gaine the blessing though he sought
it with teares, Gen. 27.

All will be learned if you thinke on this
lesson that we haue taught, or rather which
God hath deliuered vnto you.

If we confesse our sinnes, God is faithfull
and iust to forgive our sinnes, and to cleanse
vs from all vnrightheousnesse.

The God of peace make vs perfect in all
good workes, to doe his will, working in vs
that which is pleasant in his sight, through
Jesus Christ, to whom be all
praise for ever.

Amen.

The forming of Eve.

151

Genes. 2. 21. 22.

Also the Lord said, It is not good that man should be alone, I will make him an helpe meete for man. Therefore the Lord caused an heavy sleepe to fall vpon the man, and he slept: and he took one of the ribbes, and closed vp the flesh in steede thereof, & that rib which he had taken, made he a woman.

The Philosophers beeing but prophane men, such as neuer acquainted themselves with Diuinity, the true saving knowledge; yet could say, being guided by a natural instinct of reason only, that contemplation is the chiefeest felicity, or the onely good thing whereunto all men of all sort, should sacrifice their well bestowed labours.

This Idea was a continuall insight or serious consideration, both of God and of his creatures. And this in them was but a voyce of humanity: but certainly it conueis vnto vs Christians mysticall matter of deepest diuinity: for it is the very loadestone that by a speedy and easie course guideth vs along to the haven of true felicity, like those
Angels

The forming of Eve.

Angels that ledde south Lor to the place of refuge, when others disdainning so good a guide, perished worthily in the flames of Sodom.

This consideration wee find to be first planted in God himselfe, and secondarily from him deriued vnto men. It moued God when hee did contemplate his owne glorie, for the further promoting thereof, to create the world, the heauens, and the earth, and the creatures therein, all to set forth his glorie, according to that in the nineteenth Psalme: The heauens declare the glorie of God, and the firmament sheweth his handiworkes, &c.

Diuine speculation perfozmed this, and the same in another sort, but farre in serioz to this, must prouoke vs carefully to meditate and consider of the Lords goodnes in creating vs, and gouerning vs which are so wonderfully made: happie are we, and then doe we shew forth the shining maiestie of God in vs, yea, and then are we come to the full period of this *Summum bonum*, this so great felicity, when we meditate how to glorifie God for his goodnesse.

And this holy lesson being indeede the Alpha and Omega of all perfection we can re-
mem-

The forming of Euc.

153.

we have learned, till we can say as David
saith; I study alwaies upon thy lawes, yea,
and I make it my continuall exercise: so how
by a song could this sweete singer sound forth,
would all christians could sing the like song
with the like spirit.

To presse a little nearer to the matter in
hand, as the creating of the world, and after
that, the creating of man both shew the gra-
tious care and providence of God over us: so
in this place we find a fresh president of the
Lords like goodnes towards us, noted in the
words of my text, Also the Lord said it is not
good that man should be himselfe alone, I will
make him a helpe.

The words doe offer these three thing to
our consideration.

First, the consultation or conference had
betweene God and his wisdom, for the cre-
ating of the woman.

Secondly, the effect of his conference, in the
21. verse.

Thirdly, the manner of the womans crea-
tion, in these words: God caused an heauie
 sleepe to fall upon the man.

In this consultation or conference, the
loue of God, and his provident care over
mankind, is most lively discovered. After
he

The forming of Eue

he had made man the worlds wonder, and the most excellent of all his creatures, being but a little inferior to the angels, and made him Lord ouer the earth and all things in it contained, to gouerne the same by the diuine wisdom wherewith God had indowed him, hauing also placed him in Eden, that so glorious a seate, and so full of maiestie, so plentifully stozed with infinite varieties of vanishing pleasures.

For out of it made the Lord to growe a very tree pleasant to the sight, and good for meate, the tree of life also in the midst of the garden, and the tree of knowledge of good and euill: all this felicity notwithstanding that Adam now possessed, and more might not seeme to be required for the bettering of his estate: for what can a man haue more, then the whole world to command as Adam had, & after him Noah? yea the Lord abounding in mercy, as he is all compounded of goodnesse and mercy, saw some thing wanting.

Adam had not yet a companion, that might partake with him in this his felicity; all his ioy and pleasure, and solace seemed nothing, in regard of this one defect, he had none like himselfe, that might conuerse with him,

The forming of Eue.

155.

him, or to whom he might communicate these his loves.

No man knew Adams state but himselfe, which made the Sunne shine of his glory, in some sort eclipsed, yea, the unreasonable creatures, the beasts of the fieldes, the fishes in the waters, and the foules in the aire, seemed to be in better case then Adam, so that they were not solitary, every one being peopled with his like; beasts, foules and fishes were multiplied in their kind, but for Adam found he not any helpe mate for men.

The wisdome and learning of a man, which are the diuine parts in man, all these are nothing worth, if they be not communicated to others: what good issues from them, if a man keepe them to himselfe? if one be wise to himselfe, learned to himselfe, what profiteth it.

No profit is in these, more than in the burning of them: for they lie dead within vs, not bringing any one forth to the benefit of others, like fire that is hid in a flint stone without heate, or perfume in a pomander without smell, except the one be stricken, and the other be pounded.

Man was borne for man, one man to help and support another; and therefore most diuinely

The forming of Euc.

divinely spake Tullie in this, though profanely in other matters: *Non nobis solum uti sumus sed partem patrie vendicant, partem parentum, partem amici*. God hath not given us life to the end we should live onely to our selves, and be nothing helpfull to others: but our country doth challenge a part of vs, and our friends a part of vs, and our parents a part, and the least part is our own. And therefore most wise is this consultation or conference of God in this place.

(It is not good that man should be alone.) God in regard of his prescience or foreknowledge, knew it was not expedient: and we since by experience do find it to be so, that it is not good for man to be alone.

(It is not good.) As if we should say: man is not yet so well as I would have him; I must yet performe somewhat more, for the bettering of his estate, as Christ told the young rich man, one thing was lacking: so here God tells Adam, one thing was lacking: Adam wanted a help fellow.

This huge frame of the world, whereof under me, he is the alone supream Commander, would better content Adam, and the fruition of it would be reputed more delightful, and glad some unto him, if he might find a mate

The forming of Eve.

157

mate or companion to participate with him in this his Angell-like life and incomparable happinesse.

Adam was yet alone in Paradise, and therefore the world and the creatures therein, the aire with the foules, the earth with the beasts, trees and hearbs, the sea, and all waters, with the fish, and whatsoever liueth therein, being al good, so the good God made all things good, and himselfe having finished the creation, surveyed all that hee had made; and loe, it was exceeding good.

Yet all these seemed not so good in a sort to Adam being alone, for their goodnesse became as if were cladded, and covered as with a veile, because the pleasure and felicity of them descended only to one, euen Adam; but since the word of God appeared in multiplying mankind, this goodnesse of Gods creatures extended it selfe to a more general or vniuersal community, so as every man without exception (God hath gaue them make vs thankfull for them) from the merchant to the porter, high and low, of what degree soeuer, rich and poore, of what ability soeuer, the weak and potent, of what power soeuer, may taste the sweetnesse of them. All may stretch forth their hands to apprehend what

foruer

The forming of Eue.

foeuer goodnesse is layd vpon them, as freely
as Adam did, when scope was giuen him, to
eate of euery tree in the garden, save the for-
bidden tree.

It is not good that man should be alone, for
the loue of God, & his care ouer man, which
no tongue nor pen can amplifie.

But euen now as it were, God was care-
fully employed, (I speake after the manner
of men) in that supernaturall woꝝke of the
frame of the woꝝld, and that for Adam: for
that being finished, he deuiseſh yet againe to
augment Adams felicity, in furniſhing him
with freſh matter of comfort: a greater com-
fort thā the creation of the woꝝld. I will, ſaith
the Lord, make a companion for Adam. For it
is not good, that man should be alone.

In beholding this great blessing that God
was ordaining for Adam: for in it was the
greater blessing shadowed, and of greatest
comfort, euen the continent of all blessings:
Christ the Messiah, the promised seed of the
woman that breaks the serpents head.

In taking a cleare view of this ineffable
benefit, a sight more glorious than Moſes
ſaw, when he ſtoode on mount Nebo, euen
man hath cauſe to cry out to David, O God,
what is man ſhow art: ſo full of him:

but

The forming of Eue.

but looking vpon our selues, and sounding
our consciences fraught with ingratitude,
we haue cause to cry out: O man, what is
God thou art so vnmindfull of him?

¶ Adam, how was it possible thou shouldst
forget him so soone, that was so carefull
of thy wel-lare, in placing vpon thee such
an heape of unspeakable felicitie.

¶ How couldst thou by transgression hazard
the incurrance of his implacable displeasure,
as after this thou didst, since he so bountiful-
ly brake vp all the treasures and riches of his
goodnesse.

¶ What blessing withheld he from thee, with
the absolute indowment whereof he did not
in a more then father-like affection inuest
thee?

¶ He made this world for thee, this world
which before was without forme, voide, and
wrapped vp in obscurity, and darknesse, till
God had said, whose word was a worke, let
there be a light.

¶ He made the firmament that azure skie,
the beholding of whose cristalline clearenesse,
may well procure amazement, and astonish-
ment from a diligent speculator; it doth so
graphically set forth the shining maiestie of
him that created it.

The forming of Euc.

And in this firmament hath hee placed a great lights, to distinguish times and seasons, daies and yeeres, and yet hee made the same moze resplendant and glozious, by besetting it with starres: and all this, the firmament, the greater lights and lesser lights, the sunne, moone, and starres, and al so; that he made the earth also for thee, that it should bring forth cattell, and every thing which hath life, according to his kinde, every greene tree and hearbe for the service of man.

The heauiens and the earth, with all the host of them being finished, last of all, as the perfection of all, did he forme thee, Adam out of the earth, euen red earth, and gave thee a name answerable to the matter whereof thou wast made.

And for that all this was to little for thee, the Lord committed the whole world to thy government, that thou mightest rule over the fishes of the sea, and over the foules of the heauen, and over the beasts, and ouer all the earth, and ouer every thing that creepeth, and moueth vpon the earth.

And because thou wantedst a Princely thronne, and a Regall seate of Majesty, whercon thou mightest sit triumphing as chiefe

The forming of Eue.

161

chief regent of the world, and to the which
all creatures might have recourse to see their
image.

God gave a throne unto the, more glorious
than that of Salomons, though it were
of Iuorie, and dowered with the best gold;
then the garden of Eden; a place of repose so
magnificent, and of such matchlesse excellen-
ce, as no pallace of any potentate, king, or kei-
sar in the world may be compared unto it, be-
ing a place that shined with supereminent
beauty, and was floored with such infinit va-
rieties of inexpressed pleasure, the trees yield-
ing all kind of delicious fruits, and the fruits as
they were different in kind, so they presented
diversity of tastes, all pleasant and soothing
to the receiver.

This garden was watered by a River,
clear as any cristall, the resemblance of that
River of the water of life, described in Reue-
lat. 22.

In a word, this goodly Eden, this glorious
mansión of Adams regiment, seemed no other
than a most lively representation of the very
city of God, filled with the glory and maiesty
of the Creator.

Oh Adam, what meant it thou to dis-
turb this thy so great a liberty, and to
lose

The forming of Edd.

lose the rich prerogatives of so ample a
 marchie, in stretching forth thy hand to the
 forbidden tree.

Could no apple but the forbidden fruit
 have thine unbridled appetite, is the cause
 whereof, included thine errand, and debilita-
 tion for ever from paradise, or as death is sent
 also to thee and thy posterity as.

Looke backe, if thou wilt, for the striking
 blade in the hands of the serle of the world
 hath cutte off the hope of returning thither
 any more, Looke backe, I say, to that place of
 bliss, which by transgression thou hast lost,
 and recount shame, if for griefe thou canst
 all thy words implie it as.

Thou hast the beasts, fowles, and fishes at
 thy command to call upon, the earth to open
 thee to tread upon, the fruits of the trees
 be they to feede upon, yea gold and perle
 every where about thee to trample on, and
 what could thine eyes lust after, or thy heart
 wish for more than this.

Notwithstanding all this that hath beene
 spoken, ever in part and pitee, which is, both
 abundantly shew forth the love of God to-
 wards Adam.

Not yet for all this, God whose mercy is
 beyond measure, and whose goodnesse is in-
 finite,

The forming of Eve.

his resolution noted in these following
wordes, I will make him an helpe meete for
him.

God having taken counsell with his wife
dome, at length determineth for Adams
good, an helpe meete for him. I shal not
needs to use many wordes for the clearing
of this note, for it containeth onely the res-
olution that which in the former wordes
be interpreted: and for the use of the do-
ctrine, it is little differing from that which
hath already been spoken, onely it sheweth
the continuance of Gods mercy and love
towards Adam, in performing to speak
what he before consulted upon. It is not
good (saith the Lord) in the former part of
the verse, that man should be alone: and in
the latter part be concluded, I will make
him an helpe meete for him.

The reason that moveth the Lord to be
so friendly unto Adam, was this, because
it was for his good: it was profitable for
him.

And the same reason should be of force
by the example of God, to enforce us into
deale one with another: we should impart
any thing to our neighbour that maketh
for his good, if our friend want any thing
that

The forming of Eve

that he can supply, we ought not withhold it from him : for as the woman for the man, so men were made for men, one to help and

God hath made all his creatures to serve man, the Sunne to shine, the stars to give light, the cloudes to water the ground, the cattle to till the earth, and the earth to yield her increase, and all this for man : shall these dumb creatures with such voluntarie obedience, and such cheerefull alacrity, performe their duties in their never fading ministrie, and shall not we minister one to an others necessitie? Shall man, onely Gods alone Image, and the perfection of all creatures, whom God made but a little inferior to the Angels, shall man, I say, be defective in his duties? (I will make, &c.) At wags sentence that was begunne with words of sweet consolation, It is not good that man should be alone, and with no lesse harmony of like sweetnes continued to the periph, concluding thus with an heavenly consent, I will make man an help. See how peremptorily the love of God runnes, As it good for man, I will doe it. You should carpe like love one to love another.

The forming of Eue.

another; and we should learne to speake as
God speaketh: Is it good for my neighbor?
I will doe it.

His will and his loue did loyne both to-
gether, to further Adams happinesse;

His loue made the question, Is it good?
and his will presently, makes answer, like
Samuel at the first call; I will doe it for
him.

This was Gods loue towards vs, that
ours towards him were like his: for then as
Gods loue prouided Gods will, to worke A-
dams good, so would our loue, being like his,
shew forth our will, to execute in a true
fallowed obedience, whatsoever God commaun-
deth. Where this loue of God hath wrought
in the children of God, & there hath this will-
lingnesse bin found concurrent with like as
thee all operations; for they are neuer sepa-
ted from the children of God, but are true-
ly united as it were, by an inviolable
league like Iosiah and his armourbearer,
who were neuer divided.

The Prophet Dauid saith in Psalm 139.

I loue thy commandments aboue gylde,
yea aboue most fine golde. Where goeth Da-
uids loue, and this loue made him pronounce
in the 92. verse of that Psalm I will runne

The forming of Eve.

the man slept, out of his ribbe formed hee
the woman.

Gods will must be a present to our wills,
that they have the like present effect, as
soone as we be willing to doe good, we must
doe it: many are willing enough to doe a
good deede, but they are slacke in perfor-
mance.

They doe it not presently, and so many
times it comes to passe, that neglecting to doe
it when it ought to be done, they doe it not
at all: and so the good turne dies with them
like a byrd in the hand.

If onely we shew our selves willing to do
good, and doe it not: then we are not like
God, who was willing to doe Adam good,
and did it: but we are like the unwilling
sonne, who said he would go into his fathers
vineyard, and did not.

An helpe mee for him. Out of the word
Help may the wife spill one principall duetie
that she oweth her husband, which is to help
him to thine.

She was made to be an helpe, therefore
she must not be ydle: she may not looke to
live onely upon the sweat of her husbands
browes, by unchristly spending what he
carefully brings in, but she must beare a part
of

The forming of Euc.

169

of the yoke, and her part is to labour as busily at home, as he to travel painfully abroad.

If you will more fully and in a clearer view surueigh your duties and the practike obedience which God requires of you in this behalfe: You that be wines, I speake to the good wines, them who doe helpe their husbands in their labours, peruse for your better instruction, the last of the p:ouerbs of Salomon.

This King had too much experience of bad wines, of ill huswines, you shall heare now what he speakes of good wines, he concludes both booke and chapter with their commendation; who shall finde a vertuous woman her price is farre above the pearles: wofull experience b:ged him to demand, who shall find a vertuous woman: for himselfe among many could not finde her, whom he in this place commendeth.

The heart of her husband trusteth in her, and he shall haue no neede of spoyle; she will do him good and not euill all the dayes of her life.

She seeketh woll and flaxe, and laboureth shærefully with her hands, she is like the shippes of Marchants, she bringeth her food from farre, she considereth a field and she getteth

421
The forming of Eve.

getteth it, with the fruits of her hands, she
planteth a vineyard, she oversecth the waters
of her household, and eateth most the bread of
idleness. Her children rise up, and call her blessed,
her husband also shall praise her, saying: What
my daughters have done, better than I, but
thou surmountest them all. And after many
more praises sounded there at large, which
I referre the curious Reader unto, hee clo-
seth up all with this passionate conclusion, as
one that well knew where the shoe pinched
him. Favour is deceitfull, and beauty is va-
nity, but a good wife that feareth the Lord,
she shall be praised: as if he should have said
Fie on favour that is not ioyned with the
feare of the Lord, and fie on beauty, not fir-
med with vertue; it was favour that beguile
d me, and beauty that snared me: but a good
wife that feareth the Lord, she shall be praised,
for shee surmounts them all, and that man
shall have her to his portion, whom the Lord
hath blessed.

There is no wife but will confesse it is her
principall dutie to helpe her husband thine,
and therefore I reasonably point at it, He fol-
loweth.

Meete for many things that he not meete
will

The forming of Eue.

will not meete: If the man and wife be not like, they will not like, and therefore saith God, I will make him an helpe.

Meete. It is especially required in the holy knot of Marriage, that the wife bee meete for the man, and the man meet for the wife.

If their affections and their minds be not futable, they will neuer agree; as two oren will not drake together, vnlesse they be equally yoked: so man and wife will not drake together, vnlesse they be equally yoked.

This equality or fitnessse consisteth in two things, equality of birth and parentage, and equality of affections, where this equality holdes in both: there are they no longer two but one flesh, & one mitticall body, according to the saying of our Sauioz, *Erunt una caro.*

This holy sympathy scales all iarres, and it is like Dauids harpe curing Sauls frensie.

It is like the band of perfection, linking man and wife together, in such an indissolued vnion and firme truce, as there neuer can arise any obbes betwene them, but they shall so liue and lone together, like Elisha and Elisha, who could neuer bee sundered till God diuided them.

The last point onely remaineth concerning

The forming of Eve.

ning the manner of the womans creation.

And the Lord caused an heavy sleepe:

While Adam slept, out of his ribbe God made woman.

It is a note woorth the noting, to consider how while Adam slept, God formed Eve.

Comfort was prepared for Adam, when he least expected it, Adam did not thinke that the Lord would so soone give him a companion.

And therefore secretly he laid him downe to sleepe, but out of his ribbe God made woman in that short space: Adam sleepes and thinketh upon nothing lesse than what hee findeth waking.

Learn here the watchfull providence of God, being carefull of Adams good even when Adam sleepeth: though we sleep or slumber, yet God wakes over us.

Samson found honey in the beards of Lions, Iudg. 14. 8. when hee looked not for it: and the Israelites had water out of the rocke little expected till they saw it streaming forth: and here is comfort presented to Adam, even as he sleepes, and before he could consider of his want, hee findeth such a comfortable supply, that he would not loose againe for more talents of gold then Gehezi bought his leprosie withall.

where

The forming of Eve

173

Whereas God took the ribbe, and of it ^{Taking} formed the woman: this sheweth that man ^{ribb &} is to esteeme of his wife as of his companion, ^{forming} as of himselfe, for shee is part of his ^{woman of} substance, he must loue her as tenderly as the ^{it teaches} ribbe in his owne side. Shee is not to put her ^{vs.} foot to his heele: nor must shee presume to his head. Shee must not exercise the mastery, nor must the husband make her his servant, remembering she was taken from his

The rib teaches them both a lesson of continencie: the man to like and loue none but his wife, and the wife none but her husband: she ought in affection to be so nere unto him, as his owne rib.

Lastly, it teacheth them both a lesson of b. nity, which is the bond of loue: the man must not prouoke his wife, nor the wife her husband: No bitter words must passe betweene them, much lesse blowes; for will any man beat himselfe? will any man fret his ribbe? no man, saith the Apostle, ever hated his owne flesh; but nourisheth and cherisheth it. Ephe.

And thus you haue b. riefly heard the sum of this portion of scripture; in such measure as God hath opened vnto me, I haue reueled

vnto

A Treatise vpon the

unto you. In the first part ye haue heard God
consulting: in the second, determining for A-
dams good, An help meet for him: and thirdly,
the manner of the womans creation: all these
teach Gods loue and care ouer mankind: and
this loue and care in God both call for gra-
titude, and thankfulness from vs, by walking
dutifully in our callings, and supporting one
another after the example of God.

God that formed vs, so sanctifie vs by his
good spirit & grace, that we fashion our selues
to his will, that wee may ever be doing that
which is acceptable in his sight, to his glory,
and the saluation of our soules in the
righteousness of Iesus Christ.

A short Treatise vpon the Commandements.

Reuelation 22. 14.

Blessed are they that do the Comman-
dements.



He Lord whē he had made man
(euen Adam the father of all
men) and the first progenitor,
out of the clay he formed him,
euen red earth, which is also
figured

Commandements.

figured in his name, and having invested him
with all the ornaments of excellency and per-
fection, in making him but a little inferior to
the Angels, and crowning him with glory &
worship, as in the Hebrews: and having be-
stowed vnto him as his vice-gerent, the sole
and supreme Soueraignty ouer the world and
the creatures therein, & hauing for the more
increase of his felicity, seated him in that garden
of Eden and pleasant paradise: a place more
rich and more excellent, than all the King of
Spaine: golden Indies, for there is pure gold,
and there are precious stones in great abun-
dance, as in Genesis 2. 11. 12. 13. 14. 15.

Yet all this notwithstanding the Lord
would not haue him to be idle, and to rest on-
ly in the secure contemplation of this earth-
ly paradise, but he talked him, and gaue him a
charge to till the garden, to fence it, and
to keepe it.

And gaue him a commandement also,
saying: Thou shalt eat freely of all the trees
in the garden, but of the tree of knowledge
of good and evil, thou shalt not eat thereof.
So hee had Adam a commandement, which
if he had not violated, hee had yet bin in
paradise, but hee had no longer tasted of the
forbidden Apple, but the curse of God ouer-

A Treatise vpon the

tooke him, and his posteritie, and as he became a slave to sinne, so he became subiect to death, the stipend of sinne.

And so was hee drinen like an exile from Paradise, and could neuer enter in thither any moze, for it is kept with a fiery cherubin, and with the shaking blade of a sword, that no man since Adams fall dare venture to haue access in thither.

When had Adam a new task imposed him, not like the former, which was as you haue heard, to dress the garden, to fence it, and to keepe it, but a labour of sozer difficulty, and harder tranell, euen to diggs and delue: he neuer knew what labor was, no: what husbandry meant til now, but now he knoweth it to his paine.

All ye husbandmen, when you till and occupy your ground with toyling and moyling in the sweate of your browes, Gen. 3. 19. thinke on Adams fall, and that this your labor was inflicted vpon you for a curse: for til Adam transgressed, it was neuer pronounced, *In sudore vultus tui vesceris pane.* In the sweate of thy face shalt thou eate thy bread, so then to descend to a particular application of that which hitherto hath beene spoken.

As the Lord gaue Adam a Commandement,

Commandements.

177

ment, while he was yet in Paradise, which you know, and I haue partly touched, so hath he giuen vs Adams posterity commandements also, not one as Adam had, but euen ten for one.

Wherein note what harme or inconuenience our first Genarches purchased vs by the breaking of that one which first was giuen him: If he had carefully obserued that one, then had not these tenne bene imposed vpon vs, as if he should haue said in the severitie of his iustice, looking vpon the guilt of Adams sinne: haue I giuen thee but one, O Adam, and couldest thou not obserue that; know that I will enioyne a greater matter vnto thy sorde after thee; I will charge thee with ten.

And as I imposed a curse on thee for the breach of that one, so shall my hand of iudgement be vpon them, and their children, if they breake those tenne: If they transgresse but in one, or a iote of any one; for he that offendeth but in a little of the Law, is guiltie of the whole Law.

And as the sentence of death, and the exclusion of that earthly paradise passed against thee; so shall the sentence of death, and the exclusion, not from that on earth, but from

A Treatise vpon the

a better and a more glorious Paradiſe paſſe
vpon them, if they obſerue not my commande-
ments.

Now what an Apple hath brought vs into:
we ſhould not eat an Apple, though our owne
hands haue planted it, without this conſide-
ration, but we ſhould euen then recall to our
minds the curſe contracted to himſelfe and his,
by eating the forbidden Apple; and withal
wee ſhould aduile our ſelues of the penaltie
muſt be inflicted vpon vs, when wee offend
the ſame God, in breaking the Commande-
ments which he hath giuen vs.

Let no man charge the Lord with ſeuerity
in this caſe, for it was not ſo much the eat-
ing of an apple the Lord reſpected when hee
plagued Adam, as the breach of his commande-
ment.

Adam teſtified the ſmall loue, and leſſe re-
uerence he bare both to God; himſelfe, and
his commandments; when he would not
ſtand to incurre his euerlaſting diſpleaſure,
only for qualifying his luſt, in eating of an ap-
ple. Whether it be a great matter or a ſmall,
that the Lord ſhall command he will looke it
he kept or if thou offend in the ſmaller, the
more hee will thou to prouoke God in ſo ſmall a
thing.

Commandements.

179

God looks not upon the matter, but upon our disobedience, which God reckoneth as the sinne of rebellion.

Vzrah did but touch the arke, being ready to fall, and he was stricken with death in the place, 1. Chro. 13.

Dauids numbering of the people caused seventy thousand to die of the pestilence. 2. Sam. 24. 15. The man of God in 1. Kin. 13. for turning in to the olde prophet, was slaine by a lion.

Moses was bid to speake to the rocke, and it should gush forth water, but he proceeded beyond his committalion, and stricke the rocke twice, and for that cause he neuer entred the land of Promise, Num. 20. 11.

See how the Lord spareth not to punish, as well his owne children as the reprobate, and smited when they offend him, that all men may take heed how they prouoke the Lord of hostes, or how they stirre vp the mighty Lion of the tribe of Iudah, which denoureth the wicked like bread, and the vngodly like vnto stubble.

Therefore let vs follow the sage and wise counsell of the propheticall King, and kingly Prophet Dauid: kisse the sonne lest he be angry, & so vs perish in his wrath, like Chorah.

A Treatise vpon the

why god
gaue vs 10.
precepts, &
Adam but
one.

A question may here be moued, why God should lay this heauy taske vpon vs. why he should charge vs with tenne, and Adam but with one?

Whereas we are farre more insufficient to performe the same than Adam was: for God armed him with power and abilitie to performe the same commaundement, which we haue not.

The answer must be this: As Adam had abilitie, so we are not altogether disabled, for God hath giue vs so gracious a supply, in that we come short, because Christ that immediate late last one, whome the father hath sent vnto vs, he hath died for vs, he hath also satisfied for vs, and whatsoever the iustice of God required of vs, that hath he abundantly performed, even the whole taske, for in him dwells all fulnes, and of his fulnes haue we all receiued, Colos. 1. 19. The Lord hath charged vs with this hard taske, to the end, that looking into our owne imbecillitie and weaknes, we might haue recourse vnto Christ, flying to him for succour, as the Israelites fled to the brazen serpent, when they were stinged with scorpions, Num. 21. 9.

As in go
comf. to
him that
seeth the

Blessed are they that doe the commaundments. To the end no man should doubt of the

Commandements

181

the certainty of this blessing, it is often repeated in sundry places of Scripture.

If thou shalt obserue all the commandements, and obey diligently the voyce of the Lord, then the Lord will exalt thee above all nations of the earth: blessed shalt thou be in the city, and blessed in the field, blessed in the fruit of thy body, and in the increase of thy kine, and in the flocks of thy sheepe: blessed when thou comest in, and when thou goest out.

And Deut. 11. If you hearken to my commandements, I will give you raine to your land, early and late, in due season, that thou maiest gather in thy corne, and thy wine, and thine oyle.

I will give grasse also for thy cattell, that they may eate and be filled.

Consider this aright, and let it sinke into your heart, as it sounds into your eares, if you haue not yet tasted, nor had your share in the aforesaid blessings: If God hath at any time stricken your fieldes, that they haue yielded no increase: Or, if he hath sent the caterpillar to deuoure your fruits, if he hath laid a curse vpon the ground, that no grasse might be found for your cattell, know that it is for the breach of his Commandements.

A Treatise vpon the

as appeareth in the 6 chapter of the Prophet Michah,

For, as they are blessed that do the Commandements, so are they cursed that doe them not, as you may reade at large in the 28 of Deuter.

In the tenth chapter of Marke; the man that would needs know, what he must do to inherite eternall life, had this answer given him by our Saviour, Keep the Commandements,

And in the 119. Psalmc saith the Prophet David, Blessed are they that keep the Commandements, for sure there is no iniquitie in their hands.

A speciall blessing is proclaimed by the Lord himselfe in Exodus 19. If you keepe my commandements, you shall be my chiefe treasure.

To quote all the places of Scripture, that speake of the rebukes, and blessings pronounced to them that walke in the commandements of God, were infinite, and not necessary, seeing these may suffice which I haue already produced, yea if I began no more than this one promise, even my present Martyn.

Blessed are they that do the commandements
that

Commandements. A

183

What the Commandements are, we all know: and I know, which I grieue to speak, they are euery where better knowne, than practised, viz. those ten giuen by the Lord to Moses upon mount Sinai.

As these were not lightly giuen, Exodus 19. so they must not lightly be regarded: for salvation and destruction, life and death is in the keeping or breaking of them.

It is worth the noting, to consider what a solemne preparation was vsen before the publication of them: how the people were first to be sanctified two whole days; when the Lord charged them to abstain from their wines, and to wash their cloathes; how it thundered, and lightened; and the mount it selfe trembled, and the trumpet sounded. And last of all, which frighten the people most of all, the Lord himselfe came downe in fire; and then he spake and saide: The Law being thus published on mount Sinai with such terrour, and other circumstances of maiesty, may greatly astonish the hearers thereof: for undoubtedly the execution of this Law must needs be with greater terror at the day of iudgement: seeing the publication of them was with such feare, and dreadfulness.

*Note the
dreadfulness
of deliuering
the Law.*

These

A Treatise vpon the

These mysteries in the delivery of the Commandments must not be passed over with silence, since they containe matter of moment.

The Commandments were given by God himselfe, noting that the Creator of man, is principally to governe man.

Delivered to the people by Moses, noting that God in his government bleth the ministry of man.

Delivered out of a flame, *can signify of fulgore*, noting the severe torments of those that shall violate this Law. Published on the toppe of a mountaine, noting the high and heavenly authoritie and divinitie of this Lawe written in Tables of Stone, noting the stony hearts of men, wherein these lawes were to be written.

They were given with promise, that they should be Gods chiefe treasure, noting that they were given, not only for a burthen, but for meanes to enter into heaven.

And when the Commandments were given, the people durst not come neere the mountaine, noting that no man is so valiant to dispute with God, and to enter into his divine secrets.

The people that heard the Lawe, *the*

Commandements.

the desert of Sinay, noting the want of vertue
and pittie in them.

It is noted by a learned Divine, that the
manner of deliuering the Law, was this:

It was given by a voyce, noting *Blanditi-*
as promissionum.

In a cleere lightning, noting *Claritas* *com-*
perum.

In a thunder, noting *Terroris* *comminati-*
onum.

With sound of trumpets, noting *Instanti-*
am exhortationum.

The Law had his Roote in Paradise, his
Branches in the desert, his Fruit in Christ:
the rootes bitter to Adam, the branches hea-
uy to the Israelites, the fruites death to
Christ, because he died to fulfill the Law.

The Lawe is a Scholemaster, sending us
to Christ.

This Lawe is like a glasse, wherein wee
may behold two kinds of sights: wee may
behold our owne imperfections, and also
we may see the absolute pefection of Christ
Jesus.

When the iron fell into the water, 2. Kin.
6. Eliseus tooke a peece of wood, and threw
it in, and the yron came to the toppe of the
water.

A Treatise vpon the

Our Lord was as yron, suncke vnto the bottome of the waters of desperation; and our heavenly Elizeus, Christ Iesus with a peece of wood, that is, suffering for our finnes vpon a wooden Crosse, raised vs up, and caused vs to swim vpon the tops of the waters of despaire.

But before wee proceede to a particular view of the commandments, I will briefly acquaint you with the substance of them, which is this: They comprehend the dutie of man towards God, and the dutie of man towards man; the dutie of one man towards another.

Our duties towards God are delineated in the foure first commandments, and first table: our duties towards man in the six last, being the second table.

Wilt thou know how thou mayest performe all this that God requireth of thee in these his Commandments, why loue God, and loue thy neighbour, and thou hast done all.

Doe this, and thou shalt bee as free from the breach of these Commandments, as any of them, as Naaman was free from his leprosie, when he had washed in Iordan.

The whole fulfilling of the Law consisteth
but

Commandements.

but in one word, but in this word alone; it is ^{of Love} but a syllable. ^{towards} god.

But thou must know, that this love is more than bare love, a naked love, a colde love: for the wickedest and loosest lier in the world, will say he loves God, and he loves his neighbour too. But thou must love God sincerely, and purely, and as he will be loved: thou must love him with these circumstances, viz. with all thy heart, with all thy soule, and with all thy strength; and then thou must love thy neighbour as thy selfe.

Thou must love God above all, thou must love him more then thy selfe, more then thy father that begate thee, or thy mother that bare thee, or thy brother, the sonne of thy mother, or thy wife that lieth in thy bosome: he that loveth father or mother, sister or brother, wife or children, or himselfe more then me, is not worthy to be my Disciple, *Matth. x. 37.*

There cometh most of this love, when wee love the world, like Danna, or our pleasures, like Belshazzar, or our riches, like the young man in the Gospell, who before hee questioned with Christ, thought hee had had this love too now speake of: for he iustified himselfe, saying: All these have I kept from me

A Treatise vpon the

my youth by, Mar. 19. 22. But Christ knew
hee loved his riches and possessions, and he
stands better, and therefore hee had him goe,
and sell all hee had, and giue it to the poore,
and he should haue treasure in heauen: but
hee went away sorrowing, not sorrowing
that hee came short of this loue wee speake
of, but for that he must part from his goods,
if he should inherite life: for he went saith,
he was rich.

If ye loue the world, the loue of God dwel-
leth not in you: but when ye begin to loue
the Lord in the sinceritie of your hearts, then,
and neuer till then, will the loue of the world
fall from you with the vanities thereof, as the
white scales fell from Tobias eyes.

Loue, even this pure loue wherewith wee
speake, is the first lincke that in an holy uni-
on doth ioyne God and vs together: and this
one lincke draweth others with it, feare and
obedience: loue lookes vpon Gods mercy,
feare lookes vpon Gods iustice, the one stealeth
vs from presumption, the other keeps vs from
desperation.

These two support but faith as the two
Lions supported Salomons throne, and to
what soule soeuer these shall haue recourse,
euen thither shall obedience come also.

These

Commandements.

189

These thre are better welcome vnto God than the three presents offered by the wise men vnto Christ.

These three graces, loue, feare and obedience, are like the robes of righteousness to cover and beautify the Saints of God; which S. Iohn extolles with a threefold commendation, they were pure, fine, and shining,

This loue holds me to it, like an adamant and yet I may not part with it, till I have planted it in you: so, if I teach you this one lesson, I teach you all, which is, to loue God above all. We must loue him, so, that he is mercifull in making vs. when we were not: in protecting vs being made but most of all, so, saving vs, when we had lost our selues, as Adam lost himselfe among the fig trees: so, giuing vs the ayre to breathe with, the sun to giue vs light, the raine to fructify the earth, the fire to warme vs, the beasts and foules and fishes to feede vs, all that is with in and without our bodies: This world, and the goodly frame thereof.

This ought to make vs loue God, and in our loue to exclaime like David: O Lord, what is man, that thou so graciously visitest him: but looking vpon our selues, and our ingratitude, that do not loue God so, all this:

Treatise vpon the

we haue cause to crie out vppon our selues, and to say; O man what is God, that thou so lightly regardedst him?

O Lord, saith *Augustin in Soliloquijs*: if thou for this vile body giue so innumerable benefits, from the firmament, from the ayre, from the earth, from the sea, by light, and by darkness, by heat, and shadowe, by dewes and showers, by wind and raine, by birds and fishes, by beasts and trees, by multitude of herbes, and variety: of plants, and by the ministry of all thy creatures: O sweet Lord what gratitude, what loue and thankfulness should we owe thee for all this; how should we honour thee as thou deservest?

All the creatures of God do cal vpon vs to loue God, and yet are we short of his loue, we praise him not, we thanke him not for his benefits, we honour him not for his goodness, so beyond all measure vngratefull are we like those nine lepers, that being censed, forgot him that censed them.

Alas, what meane we to forget to be thankfull to so gracious a God? what meane we now after so many blessings that God still powreth vpon vs, in a plentifull measure, we haue not yet learned to loue him.

This is the A, B, C, of religion, and first
Cate

Commandements.

191

Catechising, principally for them to learn
that will be trained in the school of Christ,
and we haue not learned so much, such true
anting schollers are we. In this loue is all
the whole duty of man consistiing, and wilt
thou not learn this one thing which teacheth
thee all things?

¶ But you will say, if all the performance
of my duty to Godward, consist in louing
God, why it is a matter of no great difficul-
ty, I can doe so much: euer from my youth
haue I loued God.

¶ Indeed it may seem to be a lesson some learn-
ed, but if thou discusse it aright, if thou exa-
mine what this loue is, and wherein it con-
sists, and how many circumstances depend
on it, being exposed, I say, to the uttermost
breem, as Christ exposed the rich yong man
in the Go pel, thou wilt go away sorrowfull,
finding thy insufficiency as he did, and crye
out vpon thy selfe, clapping thy breast, like
the publicane, God be mercifull to me a sin-
ne, Luke: 18. 13.

¶ Wilt thou know then what this loue is
that God requires, that thou mayst see how
farre thou wast into the same, or how far
thou art comest of it: hearken a while, and
I will make a scrutiny into thy conscience,

A Treatise vpon the

by sounding the very bottome thereof: if possibly I may find that lone there, which thou wouldest seeme to bragge of.

¶ The first Commandement.

First then and principally, to proceede from the first to the last, I will appoynt thee in the first table, and first commaundement thereof.

If thou loue God as thou shouldest, thou wilt haue none other Gods but him; Thou wilt worship none but him, Thou wilt call on none but him. Thou wilt pray to none but him. The worship of God stands in seare points.

In fearing God aboue all,

In honouring him aboue all.

In praying to him alone.

In acknowledging him to be the giner of all things, and therefore to put our trust only in him.

A son honoureth his father, and a seruant his master: then if I be a father, where is my honour? if I be a master, where is my feare, saith the Lord of hostes Malachi. 1. 6. there goeth honoz, and feare.

When ye pray, saith our Saviour Christ to his Disciples, say on this manner: Our Father which art in heauen, hallowed be thy name.

Commandements.

193

name. Thy kingdome come, Thy will be
done in earth, as it is in heaven. Give vs
this day our daily bread. And forgive vs our
trespasses, as wee forgive them that tres-
passe against vs. And leade vs not into temp-
tation. But deliver vs from euill. Amen.
Marth. 6. 9.

Paul and Silas being in prison trusted in
God, that he would deliver them, and there-
fore at mid-nigh they made their prayers un-
to him, A.C. 17. 25. 26. there goeth confidence
and prayer.

God is a jealous God, and will not haue
his glory communicated to any other, thou
must invoke no other, neither saint, Angel,
nor any other creature.

Thou neuer louest God as thou oughtest,
untill thou hast learned to say with David,
whom haue I in heaven but thee?

David knew that Abraham, Noah, and the
Patriarches were in heaven, yet hee knewe
that they in heaven did not know him being
on earth, according to that in Esay, 63. 16. A-
braham hath forgotten vs, and Israel knowes
vs not. It is a point, ile not say of ridiculous
folly, but of extreame madnesse, to pray to
them that cannot heare vs.

The Saints themselves haue no access

to

A Treatise vpon the

to God but by Christ; the Virgin Marie her selfe calles Christ her Saviour. What warrant haue they then that pray to the Virgin Marie; since shee her selfe sends them vnto Christ: looke the first of Iohn 1. Christ is our onely advocate, there is one onely mediator, Ephes. 4. 8.

Why should wee lie vnto a Saint rather than vnto Christ, vnlesse we thinke, that either Christ is not sufficient, or else that he is too seuerel: and in thus thinking wee robbe him of his most glorious title of Mediator: that most singular prerogative giuen him of the Father, we obscure the glory of his birth, wee make his Crosse frustrate; in a word, whatsoever hee hath either done or wrought for vs, all is made vaine and void by this derogatory kinde of false worship. And lastly, wee robbe God of his beautifullnes, who exhibites himselfe a father vnto vs; how can God be our father, when wee will not haue Christ for our brother?

Note chrys-
ostome
only me-
diator

To be short: and to vse the words of St. Austin; Christ is our onely mouth, through whom wee speake vnto the Father, he is our eye, by whom we see the Father, hee is our right hand, by whom we offer vnto the Father, who, if he should leaue to pleade for vs, neither

Commandements.

195

neither should wee, nor the Saints, haue ought to doe with God.

Notwithstanding this sun-shine of Gods trutheth, yet all are not lightned, all open not their hearts like Lydia, to receiue this doctrine, especially the elder sort, who haue sucked this superstition as it were from the dugs: and they cannot leane it, because they haue bene muzzled in it.

Thus, many that haue eies will not see, but doe wander out of the trutheth, like the Aramites groaping at noone day.

If when we should flie to Christ, wee run to a Saint, wee are not like the man in the Gospel, who threw away his cloake to runne to Christ, but we are like Samuel, that ranne to Eli when God called him.

When Eliah was taken vp into heauen, yet some sought for his body vpon the earth, but they found him not. No more shall they finde Christ that seeke him in the Saintes, where hee is not to be found: as the father and mother of Christ could not finde him: though they sought him three whole dayes, till they came to the Temple, 2. Kings 2. chap. verse 17.

Looke into Iohn baptist, and we shall see him poynting, not to a Saint, or an Angel,

but

A Treatise vpon the

but vnto Christ the lambe of God, Iohn 1.
29. and 36.

Let this be the conclusion of this our subject or principall matter of substance contained in this first and greatest commandment, which concerneth y^e true wo^rship of almighty God.

None may be prayed vnto but such as can both heare and grant the thing wee aske, none can do so but God onely: most notable is that saying in Psal. 65. because thou hearest the prayer, therefore vnto thee shall all flesh come.

Neither Saints nor Angels, ought to be wo^rshipped, Ergo not to be praised vnto Rev. 19. Since the scripture therefore in the true wo^rship of God, doth especially commaund vnto vs, that we inuocate God onely, we may not without manifest sacrilege, direct our prayers to any other.

If we lift vp our hands to any other will not God require it: concerning the office of Intercession, we see it peculiar to Christ onely, & that no prayer is acceptable vnto God, but that which our Mediator doth sanctifie: for him hath God the Father sealed.

I will shut vp all with that in the senenth to the Hebr. verse 25. God is able perfectly to
sane

save them that come vnto him by his Sonne
Christ, because he euer liues to intreat for vs.

You haue heard this error conuinced by
the word: therefore as our Sauior said to the
woman taken in adultery, goe thy way and
sinne no more; so I say vnto you that haue
bin superstitiously affected: now you know it
to be a sinne, doe it no more. Wee will now
proceed to the second commandement.

The second commandement.

If thou loue God as thou oughtest, and as
he requireth, thou wilt make no Image of
God; for so runs the commandement, Thou
shalt not make to thy selfe any graven Image.

And if thou mayest not make it, much
lesse mayest thou worship it; no commande-
ment throughout the scripture is more pres-
sed than this: Thou shalt haue no other
God, because the Lord whose name is
Jealous, he is God, Exodus 34.14.

This commandement was greatly bio-
lated in the dayes of Ieremy, the prophet
chargeth Iudah, that according to the num-
ber of their cities were their gods; they could
say to a tree, Thou art my father, and to a
stone, Thou hast begotten me.

Remember, saith Moses, when God spake
vnto you out of the fire, you heard the voyce
of

ag. worsh
ing of Ju
ages.

A Treatise vpon the

of the woordes, but saue no similitude save a
boyce onely, Deut. 4. 12.

As wee are forbidden in this commande-
ment, to make the Image of God, so are wee
likewise charged, not to make the Image of
any other thing, either to worship, it or god,
saint, or Angel by it, for God will not be wor-
shipped after our owne fancies, but as his
word commandeth.

God will be worshipped in spirit and in
truth, according to the pattern of the word,
as Moses did all things according to the pat-
terne he saw in the mount.

In vaine ye worship me, teaching for do-
ctrine the precepts of men, Matth. 7. 7.

This controls the vaine and idle concei-
fednesse of ignorant people, who being de-
manded, why they maintaine this or that su-
perstition, they answer no other thing but
this, our fathers held the same before vs, and
we hold the same so by tradition from them,
as if religion came by descent, so foolish are
some and ignorant, even as an horse or Asse
which have no understanding.

Ambrose in his 29. Epistle saith, That the
Iewes are the rather estranged from christi-
an religion, because they sinne Images cre-
ated in the Papissts Synagogues.

Commandements

199

The Jewes smarted many times for their idolatrous worship, and therefore now detesting it in themselves, they abhorre it in others also.

Hosea telleth the Jewes, that because they counsell'd with their stocke and staffe, and went a whooring from vnder their God, therefore their daughters should bee harlots, and their spousses whores.

What senselesnesse is it, saith a learned Diuine, for the Image of God to fall downe before the Image of a man?

David points out the vanity of superstitious worshippers, when speaking of Idols he saith the Idols of the heathen are silver and gold, even the worke of mens hands: they haue mouths and speake not, they haue eyes and see not; they haue eares and heare not; neither is there any breath in their mouths: they that make them are like vnto them, so are all they that put their trust in them.

Lactanius peremptorily giueth out this censure, There is no doubt, saith he, but that no pure religion can be there, where any Images is receined.

Then third Commandement.

A Come, if thou loue God, thou wilt care
such a reuerent estimation of him, as
that

A Treatise vpon the

that thou wilt not abuse so much as his de
re name, thou wilt both speake and thinke
reuerently of him.

Against
forerarye.

Thou dost violate this commandement,
so often as thou dost blasphemously apply the
name of God to enchantment, sozserie, en
sing and perjurie.

The iniquity of these times, and the ne
cessity of reforming the grosse abuses of men
wilfully and wittingly incurring the breach
of this Commandement, would require
whole volumes of Inuectiues, witchcraft,
sozceries, and charming, and are sinnes so
commonly practised in this age.

If ones finger doe but ake, or any part of
the body be extraoꝛdinarily touched with a
ny infirmity, straight to the witch thou run
nest or sendest, and so for things which are
lost or stolne, for which the wise man, or the
wise woman must be consulted with. Alas
beloued, is God Baal, that hee should not
care for your abuse, nor call you to an ac
count for the breach of his commandements,
or are you yet to be taught whether this be a
sinne or not.

For so many shame not to answer, when
they are challenged for going to a wise man
or woman; why say they, wee hope we doe
well,

Commandements.

201

well wee finde that good comes of it, we get our health, we recover our goods that were lost, and so they crosse Saint Pauls rule: *Non facienda sunt mala, ut veniant bona*: Wee may not doe ill, that good may come of it.

If thou hast not yet heard the Lord condemning this sinne, heare it now, and henceforth condemne it in thy selfe.

Let none be found among you that blessh witchcraft, or that is a regarder of time, or a soxcerer, or a charmer, or that counelleth with spirits, for all that doe such things are an abomination to the Lord, Leviticus 20.

The Canaanites for this cause were expelled from their good land, let not a witch live, Exodus 22. 18.

In Galat. 5. it is reckoned amongst the finnes of the flesh and condemned.

Wilt thou behold the terror of the Lords wrath upon this sinfull generation, and ever after beware of a witch: looke upon Saul, whome God did not spare, though he were a king, for consulting with the witch at Endor, he was utterly forsaken, and his kingdome taken from him, 1. Sam. 28. 46. the next day following hee and his three sons were slaine.

Will ye have another president of Gods justice

A Treatise vpon the

Iustice vpon another who was a king too:

Achaziah being sick of a bruse taken with a fall, would needs send to Beelzebub of Ekron; 2.Kings 1. to know whether he should recover or no: but the Lord by the mouth of Elijah sent back the messenger before he could come to the witch, and bade him returne this cold comfort to his master, Is there no God in Israel, that thou sendest to inquire of Beelzebub? Therefore thus saith the Lord: Thou shalt not rise up from the bed whereon thou art gone up, but shalt die the death. If you, or any other, when you go to a witch, should receive this or the like sentence at the Lords mouth, I resolue you would be more loath.

I can not part with this sinne, because I would beate it downe, and stamp it into hell from whence it came. Oh, would I could find that stone that might kill this Goliath, I would throw it at him with all my might, and make it sincke into the midst of his temples to returne glorie to Israel and shame to the Philistines.

Most notable is that place in Ezech. 16. 18. where God pronounceth an heauy worde against these wisewongers.

Woe vnto the women that sit on pillows under

Under euery arme hole, will ye hunt the soules of my people? will ye pollute me among my people for handfulls of barley, and for peckes of bread, to slay the soules of them that should not die? can you giue life to the soules that come vnto you? why doe yee hunt the soules of my people in lying to them?

Wilt thou receiue, O thou sozcerer, be thou wise man, or wise woman: (alas we call them wise, but they are foles, for they destroy their owne soules.

Wilt thou receiue I say thy full fraught at once, and the totall summe of all thine in- felicities? Thou hast no interest in God, no societie with the Saints, no fellowship with the beleauers, no part or portion in any the good creatures of God: full of terrour and a- ftonishment is that saying of S. Iohn, Reu. 21. 8. The fearefull, and unbeleuing, and abhominable, and murderers, and soz- cers, and all liars, shall haue their portion in the lake that burnes with fire and brim- stone.

Cursing and swearing I will not point at, and yet are these sinnes little inferiour to that which we haue already spoken of: but what dare not prophane wretches commit, when they may scape with immunitie of punish- ment?

A Treatise vpon the

ment? our common wealthe looked not to the weight of these finnes, nor doth the magistrate care to shew his authoritie, in suppressing them which make these finnes to walke in the high streets vnccontrolled.

What heart is so stony like the adamant, that would not bleed to thinke vpon, or what eare would not tingle to heare the wicked bannings and blasphemous oathes of many a desperate wretch, heart, blond, nalles, wounds, flesh, enen by all the parts of his glorious body: as if they wold crucifie Christ anew like the Iewes?

Who is it among vs that is not giuen (in some measure) to this sinne, old, and yong, and all?

Children that haue not learned to go, haue learned to sweare, and is this to loue God? Nay, is not this to hate God?

Let vs leaue this sinne betimes, or God will haue his day with thee too, O thou swea-
rer!

The wise man hath spoken it, that the plague shall neuer depart from the house of the sweaer, Eccles. 23. 11.

The sonne of a certaine Iudaish woman, for blaspheming the name of the Lord, and for cursing, was stoned to death without the

the holste. Leviticus chapter. 24. verse. 14.

The fourth Commandement.

Aaine, if this loue of God be planted in the hart, thou wilt keep his sabbath: thou wilt remember that as a principall duty among the rest, thou wilt both rest thy selfe, and cause thy family, and all that belongeth unto thee, to cease from labour, and to sanctify the same.

Thou must, upon that day, do holy things, for it is the Lords holy day: Thou must not doe thine owne wayes, nor seke thine owne will, nor speake a vaine word: that day must be bestowed upon exercises of holinesse, as in hearing the word read and preached, in praying, receiving the Sacraments, singing of Psalmes, godlie conference and meditation.

Thou must come to the Church, the house of prayer, keep my Sabbath and reverence my Sanctuary.

There you are tied to come, and when you come, come with reverence: as you carry with you your holy day clothes, so must you carry with you your holy day affections.

This Sabbath is called Esays 8. the Lords day. But if you follow vanities upon that

day,

A Treatise vpon the

day, or doe your owne vnnecessarie businesse
on that day: you make it your owne day, and
not the Lords day, and so you honour not
God, but you honour your selues, as Eliha-
mourered his children.

The Lord hath giuen vs six whole daies,
and hath reserved only one for himselfe: and
yet wee would haue that from him too, at
the least wee take the greatest part of that
from him, and do bestow it vpon our owne
lusts.

If we offer vnto the Lord the morning sa-
crifice, yet we are not ready to giue him the
euening incense, where God requireth both,
and will not be serued by peeces meale: if we
giue but a peece of the day, wee are like the
vnnaturall mother, who said of the child,
Let it be neither hers nor mine, but let it bee
diuided: So wee seeme to part stakes, as it
were, with the Lord, by diuiding the Sab-
bath day, making it neither Gods whole,
nor our owne.

This is the last Commandement of the
first table, but it must be chiefe in request:
no Commandement carrieth with it such a
charge as this, for it runnes with a speciall
Memento, Remember thou keepe holy the
Sabbath day, As who should say, in and
out,

Commandements.

tale, for thou observe this Commandement; for if thou keepest this, thou keepest all. For in coming to Church, to heare and learne the word of God, to praise and glorifie him, thou art taught thy whole duety, both how to observe this and all the rest.

The fift Commandement.

The second Table expresseth the duety of one man towards another: it sheweth what loue thou oughtest to beare thy neighbour.

The principall duetie branching out of this love, is the duety to parents. If thou loue God, thou wilt also loue thy parents: thou hast one Father in heauen, who must especially be honoured, in manner as thou hast heard: When hast an other father vpon earth, and God thy Father in heauen commaunds thee to honour him that is thy father on earth.

And this honour hath God imprinted in his name, by giuing them his owne name, the name of Father.

He is thy father, therefore honour him. As God gaue our fathers their beginning, so hast thou from thy father thy beginning: it hath

A Treatise vpon the

hath pleased God to vse them as instruments
to beget vs.

This loue contains in it, honour, feare,
obedience, and reliefe.

Whereas of the young stowe, that he car-
rieth the olde one vpon his backe; when for
age he is not able to lie.

This is recorded of the stowe, to con-
demne vs men that will not be carefull to
releue our parents, as they were carefull to
releue vs.

God, Nature, and Reason, and Common
sence, do call on vs for this duety to parents,
therefore I wil not discourse further vpon it.

And in this Commandement, thou art
not onely called vpon to be duetifull to thy
naturall parents; but also to the fathers of
thy country, or of our houses; the aged; and
our fathers in Christ: and vnto them that
performe this honour, a speciall blessing is
promised, which is long life.

Further, if thou loue thy neighbour, thou
wilt neuer be doing him good; and not euill
all the dayes of thy life. Thou wilt procure
all the meanes thou canst to worke his safe-
tie: thou wilt defend him from iniury offer-
red him by others; and if thou defend him,
thou wilt much lesse seeke to hurt him; and

if thou wilt not hurt him, much leste thou
thou maliciously proceede to kill him; for all
this is charged in that commandement.

The first Commandement. **T**hou shalt not kill. As the loue of God
appeared in creating vs, so it appears in
preseruing vs, God that gave life, will haue
vs preserve life.

The Lord will not haue thee so much as to
be angry with thy brother unadvisedly, nor
yet to hate him, nor will he haue thee to mock
or quarrell with thy neighbour.

Whosoever saith vnto his brother, Ra-
chab shall be worthy of iudgement, but he
that saith, Thou foole, shall be worthy to be
punished with hell fire. These are the hand-
maidens of Furthor, and are all here condem-
ned.

But if thou shalt (being enticed by
some owne corrupt will, and Satan his sug-
gestion) at any time fall out with thy neig-
bour, to quarrell with him, and to hate him
in thine heart: Beware yet how thou pro-
ceede to shed his blood, for then thou fallest
into the stream of the breach of this com-
mandement.

Destroy not him whom God hath made,
and for whom Christ hath died: for he that

205
A Treatise vpon the

shedding mans blood: by man shall his blood
be shed.

Caine proued not a wanderer vntill he be-
came a murderer. Gen. 4. 14. hee neuer des-
paired of Gods mercie, till hee had slaine his
brother. But when his brothers blood began
to cry out for vengeance to the Lord, then he
began to cry out also against himselfe: *My
iniquity is greater then Gods mercy.*

Let this Wanderer be a warning vnto all
them that carry bloody minds: that hate their
neighbours in their hearts, and by his iudge-
ment, let vs grow wise. let vs learne, not
to destroy life: for God chargeth thee to pre-
serue life.

Christ commandes vs to love, even our e-
nemies. Mat. 5. 44.

The seventh Commandement.

Again, if thou love thy neighbour, thou
wilt not corrupt thy neighbour, thou
wilt not tempt him or her to any vnclean-
nes, which is the matter of the seventh com-
mandement: for God will haue vs glorified
him in our bodies and in our soules.

God requireth vs to be so prouident and
carefull in guiding our selues; as that wee
suffer not so much, as an vnpure thought or
lust to passe from vs.

Commandements.

211

In this Commandement all vncchaſte demeanour, and looſe carriage of our ſelues, all idle talke, fooliſh and ſcandalous ieſting, wanton ſongs, garriſh or gawdy apparell, and all lewde paſſimes, inticing to ſuch vncleanneſſe are here forbidden.

For our bodies are the temples of the holy ghoſt; and God requireth vs to be holy, as he is holy.

Know ye not, ſaith Paul, that your bodies are the temples of the holy ghoſt, which is in you, whom ye haue of God, and you are not your owne; for ye are dearly bought: therefore gloriſie God in your bodies, and in your ſoules, for you are Gods.

Behold the triall of Gods wrath vpon the tranſgreſſors of this Commandement, and by their falls learne to ſtand. We reade that Phineas in his zeale ſlew Zimry and Coſbi, for this ſinne of adultery.

Five and twenty thouſands of the Beniamites were ſlaine, for the forning of the Leuities wiſe.

The Sodomities for this ſin among others were conſumed with fire.

He that committeth adultery, is bolde of vnderſtanding, he that doeth it, deſtrogeth his owne ſoule, Pro. 6.

112
A Treatise vpon the

The eight Commandement.

In this commandement, all stealing & robbing, all violent wrongs, frauds, & all detractions of other mens goods are prohibited, so we read in Leu. 19. 11. Ephel. 4. 9. 1. Thel. 4. 6.

The contrary to this is commanded, viz. to be content with the portion that God hath given vs, in labouring for our owne livings, and being helpfull to them that neede.

The ninth Commandement.

To proceede yet further: if thou loast thy neighbour, or thou wilt not accuse thy neighbour falsly in any matter, by bearing false witness against him. God is a God of truth, and hee requires truth in his seruants. If at any time thou shalt testify against him, looke thy testimony be true.

All lying, flattering and dissembling are here forbidden, also all backbiting, and slandering.

This commandement hath many branches: it impeacheth the Iudge, if hee give false iudgement: it impeacheth the Counsellor, if hee carry himselfe to his Client otherwise than he ought: it impleads the Recorder, if he falsifie the Record: most of all it concerns

cernes him, for the Record being searched, if it be false, an hundred yeeres after it may do harme: it reacheth to the Jurors, if they give not a true verdict, according to evidence: if these circumstances were duely considered, there would bee lesse swearing and false swearing than commonly is used.

To instruct you yet a little further in this commandement, you must note there bee three sorts of testimonies.

1. *Staggs*, For Colloquy of the Pulpit, of the Court, of Conference.

2. False witness of the Pulpit, is when the preacher delivereth false doctrine: if Christ be not risen, then is our preaching vain, and we are counted false witnesses of God, 1. Cor. 15. 14, 15.

3. False witness bearing in the Court, is when one man shall falsly accuse another before the Judge, as Tercullus accused Paul, calling him a pestilent fellow, Acts 24. 10, when the Judge himselfe shall give corrupt iudgement, as Pilat pronounced sentence against Christ, though no crime could be proved against him.

Testimony of conference, is when in private matters one accuseth any falsly, by way of slander.

Alas,

A Treatise vpon the

Alas if false witness may be committed
so many waies, who of vs is not a false wit-
ness.

We cannot certainly cleare our selues,
from the breach of this commandement, no
more than those Iewes could cleare them-
selues, when they accused the adultrous
woman to Christ.

Althou hast but told a lie, or hast flattered,
or hast slandered thy neighbour, thou hast
violated this commandement: but how
grossely doe they transgresse, and how ha-
nous is their sin, that in the face of a Court,
in the sight of God, of Angels, and of men,
being produced to try the truth in matters of
controuersie between neighbour and neigh-
bour, will dare most grossely, and irreli-
giously to sweare an vntruth vpon their books
oathes.

How dangerous and full of horreur
is the state of such a prophane wretch, for
it is a sinne in the next degree to blasphe-
mie.

Wouldst thou but consider what an
oath were, and what a burden or clogge this
is vnto the conscience, euen a more grie-
uous burthen to the soule, than the lepro-
sie of Naaman was vnto Gehezi, thou
wouldest

wouldst bee better advised in laying thine
hand upon a booke, and bearing false witnesse
against thy neighbour: if after so many othes
thou hast not yet learned what an othe is,
learne it now, and bee ashamed of thine
ignorance, as Adam was of his naked-
nesse.

*Intermentum est. contestatio divini nominis,
cum oppigneratione, et imprecatione mali.* *An oath*
It is the
calling of God the Father, God the son, and
God the holy ghost to witnesse, with putting
our salvation in gage, that our witnesse is
true, and wishing our condemnation if it be
false.

Out of this definition may wee spell the
substance of an othe, and the danger of it:
if thou swearest truly, thou hast saved thy
gage, salvation was the pledge or pawns of
thine oaths triall: but if thou swearest falsely,
thy pawns, and thou thy selfe art forfeited,
not unto God, whom thou hast denied, in de-
nying his truth, but to him who is the father
of lies, that tempted thee to lie against thine
ownesoule, as he tempted Ananias and Sa-
phira, that is the devill: and I know not how
thou wilt be dispensed with.

Wilt thou know then how to avoid the
danger hereof, and withall, the breach
of

A Treatise upon the

of this commandment: thou must be
thus: viz. in judgement, in right conscience,
in trueth: and so I conclude this command-
ment: in the end of the world, the Lord shall
judge the secret of our hearts, and shall reward
us according to our works.

The tenth Commandment.

Many words need not to be spent in ex-
plaining the tenth and last, which reacheth
to the brideling of our affections.

If thou love thy neighbour thou shalt not
transgresse so much as in thought against
him, for the very motions of our hearts are
able to separate us from the love of God, and
the love of our neighbour, Rom. 7. 7.

See how careful the Lord is over us, he
would have us not only to watch our
works, but our words also, and our
thoughts, so as to keep them from
transgressing.

The former commandment of witness-
bearing is called by the learned, *Præceptum
verborum*: the precept of words: and this last
may be called, *Mandatum cogitationum*: the
commandment of thoughts.

If God would have thee watch thy words
and thy thoughts: how much more careful-
ly would he have thee to watch thy deeds?

If God require thee to glorifie him in
words, much rather doth he require thee to
glorifie

Commandements.

217

glorifie him in deedes; and if in deedes, then
most of all in charitable deedes: if to speake
well to thy neighbour, then to do well much
rather.

And here fit occasion is ministred, to put
you in mind of your poore neighbors, deny
not them food and other necessities that
they shall require: how do we know but that
God hath sent this famine vpon vs, to trie
how we wil carry our selues to our brethren,
the poore distressed members of Christs
body? we haue had many plentifull yeares,
Gods name be praised, for it: in regarde
whereof, and in testimonie of gratitude, let
vs not now shut our hands, nor shut vp our
doores, lest it might be said, that Pharaohs
leane kine, haue eaten vpper all the fatte
kine.

That which we giue, it is not lost: he that
giues but cup of cold water, shall not loose
his reward: remember how God blest the
oyle in the cruze, and the meale in the bag to
the poore widowes. Kings. 17.

If thou giue to the poore, thou doest not
giue but lend, and to whom doest thou lend
but to the Lord, he that giueth to the poore,
lendeth to the Lord, and looke what he lay-
eth out, it shall be payed him againe: yea, he
will

712
A Treatise vpon the

will pay it thee againe treble in the double.

Consider thou giuest it vnto him, who is thine owne flesh, who is the image of God aswell as thou, who is made of the same mould with thee, who must be heire of the same promises with thee.

If in other things thy loue appeare not to thy neighbour, yet in this it must needs appeare, and shew it selfe by relieuing him: so fulfilling the will of God, who chargeth thee thus. Deut. 15. 7.

If thy brother by thee be poore, thou shalt not harden thy heart, nor shut vp thy hand, but shalt relieue him in thy neede: he that despiseth the poore, despiseth him that made him: if you shall thus do, and in the seate of God I exhort you so to do, to you then belongeth that voyce of comfort, Come ye blessed of my Father, receiue the kingdome prepared for you from the beginning of the world, for I was hungry, and you gaue me meate; I was thirlicke, and you gaue me drinke; I was a stranger and you lodged me; I was naked and you clothed me; I was sicke and you visited me; I was in prison and you came vnto me: know that Christ in the poore is hungry and thirlicke, and a stranger, and naked, and sicke, and in prison: and in as much as you haue

Commandements.

219

haue done it vnto one of the least of these his brethren, you haue done it vnto him.

And now (beloued) that I haue shewed you all the circumstances in effect of this loue towards God, and towards your neighbor, which is all the duty that the Lord requireth of you in these his commandements, enter into your selues, sound your selues, whether this loue of God be in you or not.

As S. Paule bade the Corinthians to proue themselves, whether they stood in the faith, 2. Cor. 13. 5. so I, not by way of commandement, but by request, rather intreate you, proue, and examine your selues, whether this loue of God be in you, or not.

It shall soone appeare by due examination, as a vessell is iudged by the sound thereof, to be either emptie or full.

Happy is that man that can say: All these haue I kept, The prodigall sonne was neuer halfe so welcome to his father, as this man is to God.

FINIS.